AN OCEAN OF ISLANDS

MALDIVES AND MADAGASCAR

Missions from Gan of Laamu Atoll to Antananarivo

Alan McBride

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By Alan McBride

Book 2: More Stories from the 10/40 Window

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Preface

Our missionary friends of the second team take to their first missionary journey into the islands of Maldives and Madagascar. They, like their brothers and sisters of the first team, are a part of the latter rain generation of evangelists, who are sent forth into these isles and eventually up the eastern half of the Dark Continent, so as to finally reach their way to Jerusalem.

Prologue

The Maldives and Madagascar are two areas of the world are remote from most of the world at-large. The Maldives, especially, needs to be reached for the LORD. Those islands, specifically, have been closed-off from the Gospel by the strong-arm of Muhammadanism. There are no visible churches and no Bibles for those there, who have even a monachum of faith.

Madagascar, on the other hand, faces other challenges from within Christianity, as the large island off the coast of southeastern Africa, is a Christianized nation of Christendom. Nonetheless, there are religionists and denominationalists who tend to be demoralizing and abusive towards their brethren and locals in their stations and on their estates. Child trafficking and indentured servitude of these children are culturally practiced on this island, as well as more despicable evils that befall them.

MALDIVES

The Maldives are a string of atolls that are strewn from north to south in the midst of the Indian Ocean, well south of the subcontinent. An atoll is a circular formation of small islands that are connected by causeways and sandbars. They form an Islamic Republic of mostly Sunni Muslims, either devoutly or nominally, but with few, a very few, who are either discreetly Christian or of some sort of localized folk religion.

From East Timor to the Maldives

Once again, as the latter rain falls, here comes another team of missionaries from a church plant in Dili. They, being a family of brothers and sisters, are led by young men of God, Jesse and Levi, as well as Amos and Acha. Now the rest of the team is as follows: Andron, Rufus, Thamar, Lasharon, Sharon, Chloe, Linus, and Huldah or Ulda.

Latter Rain Revival

These missionaries were raised in a revivalist church of Dare in Dili. In this revivalist church of East Timor, they were raised on the things of God and the first principles of the oracles of God. The missionaries are then gathered before the presbytery on the Lord's

Day, where they are to be ordained for their evangelistic work in to the African world.

The presbytery is a church body of godly men of elders, for which Francisco and his wife, Madalena, have since passed on to Glory. So then, Carlos has become the bishop of this church, and his deacons are as such: Paul, Philip, Noah, Norberto, Alberto, and Avelino. These elders then gather with their adult children and their families, as a family congregation.

Before them all are the missionary young men and women, standing in their midst. They stand and sing unto the Lord praises and worship songs of psalms, hymns, and spiritual songs of the "Come All Ye Faithful"; "Nearer than the Shoreline"; and "The Holy City".

So then, the missionaries prostrate themselves before the Lord, with their faces to the floor. Then as the elders lay hands on the missionaries to ordain them, with power from on high, they pronounce upon them, prophesying, "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and

inheritance among them which are sanctified by faith that is in me."

As the missionaries are lifting hands and singing profusely from their lips praise and hymns, holy fire comes down upon them all, as a rushing crash of a water fall and with a great wind did blow upon the holy families of the congregation and upon especially the missionaries. Then missionaries then begin praising in tongues of Dhivehi, Malagasy, French, English, Zulu, Xhosu, Afrikaans, Hindi, Portuguese, Arabic, Sesotho, Dutch, Swazi, Swahili, Somali, Oromo, and other such sundry tongues.

Then there arose up interpreters from among the congregation to interpret what the missionaries are saying in these strange tongues, prophesying, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

After sometime of singing, praising, and dancing unto the Lord, the ecstasy would wane, but the Spirit of God remains upon them, filling them with joy and exuberance for church and mission. They would soon have a fellowship supper together in the hall of the

church. During the course of the supper, the bishop excuses himself and then calls to him, Jesse and Levi, to his office. When he meets with them, he gives them both Dhivehi Bibles, with a plain white cover, embossed with a title of "The BOOK". He tells them to give this to men of God deserving of them. In the meantime, he advises them to keep them hidden and secure.

They receive them respectfully with joy and wisdom. The bishop also lays out the alms for them to use for their missionary journeys. He advises them to appoint among them a treasurer to hold the billfold of script. They suggest Acha to which the bishop is pleased.

Later on, they would appoint Acha and give unto him the billfold of script for exchange and expensive. Among the alms are their passports, visas, and tickets, for which the two leaders distribute them among their brothers and sisters respectfully.

On the day of their departure, the elders of the presbytery escort the missionaries to the airport. They are dropped off at the terminal and seen off, as the missionaries would board their flight. The elders watch, as the flight takes off from the tarmac and flies out across the evening skyline. From Dili to Singapore, to Colombo, and then finally to Malé, they take layovers at Singapore and Colombo respectively, before landing at Malé for a final layover.

From Dili to Male

The missionaries proceed through Malé customs, where a customs agent searches Jesse's bag, because an exam showed an item suspected of contraband in an enclosure. "What is this?" He pulls the Book out and shows Jesse. So, he simply replies, "A Book of Words."

Incredulously, the agent opens it and is moved by the Spirit to a certain passage, in which he reads, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

The agent is rattled in his mind, and he simply closes the Book and places it back in the bag and returns it to him, saying, "Peace be with you."

Jesse, being filled with the Spirit, he and the missionaries go from the airport and out to a nearby hulhumd, the central park. He then raises his voice in the tongue of Dhivehi and preaches the Gospel to all and sundry.

At first, the native Maldivians hear and cower in fear for the strange words coming from the mouth of the evangelist. But, the few tourists and foreign workers there; they rejoice in the words of God being preached. So, they assure their compatriots to gather and listen to the preacher.

A deaf and dumb religious chief sees the communication being delivered. So, he comes to spy out the situation. He gathers what is happening and confronts Jesse to his face, demanding he ceases with his proselytizing.

Jesse calmly clasps his hands over the ears of the zealot, and pronounces, "May the Lord of life give you life and more abundantly!" Suddenly, the man's ears popped and his tongue loosen. He stands there dumbfounded and all around him are awestruck. The zealot gasps in amazement and starts to shout aloud, "God is good! God is good!"

The captain of a cadre of police officers comes up to Jesse and demands, "What is your business here?" To which he replies, "The Lord's business!" The captain stands long and looks intensely at this religious leader. Jesse then tells him emphatically, "God is good! God is good!"

The captain tells the missionaries, "Leave this place and do not return!" So, they comply. While they are leaving, a manager of a local pizzeria invites them to his restaurant for a fellowship supper on him.

As they follow after him, Levi inquires, "You're not afraid?" He opens the door to his place, and invites them in to a vibrantly lit parlor of large circular tables and outfitted with café chairs.

”No fear here”, he causally replies. He then announces, ”I’ll bring you the specialty of the house with the classic nojito.”

The place is empty, as there is a lull between lunch and supper hours. So, they have the place to themselves. As he seats them at a large family style table in the midst of the restaurant, he is quick to set up a serving station at the head of the table. He dashes off and then soon returns with a round tray of plates, utensils, and glasses. Once he has laid out all the plates, utensils, and glasses for them, Rufus then asks, ”Are you Maldivian?”

”No”, he replies. ”I’m a Christian like you, but from Bali.” He spoke to them in the middle language of English, figuring they understood, since his Chinese is not so good. They, indeed, understand and speak to him in English, as a mediator tongue.

He went, having prepared three large house pizzas that he had placed in the hot pizza oven. While waiting, he mixes up two pitchers of nojitos in the classical style. When the pizzas are ready, he slips in the pizza peel and pulls them out from the oven. He carefully places them on their respective pans. Once everything is ready, he puts everything on to trays and brings them, steadying them with the palms of his hands, where he carefully lands them upon the serving station.

He then takes each of their glasses and fills them with the non-alcoholic cocktail until all are filled. He then starts with the top pizza and slices it with a cutter, serving slices from each pan, while quickly and steadily placing each slice on a plate, until all are served.

He then joins them with a place of his own at their table, where Jesse gives thanks unto the Lord for his generous servant and for the gracious hospitality he has shown them. After they all say, "Amen", the manager formally introduces himself as Bakti. While they eat, he begins to share with them on the life and people of the islands.

Jesse inquires, "We've heard of the high divorce rate among the islanders, the sort of 'Christians' who are here, and of the superstitious fear most of the islanders have for jinnis and strangers. But, what are their livelihoods? What do they do for a living? What do we give them for almsgiving?"

He then explains, "Wherever you go, unless the island is somewhat deserted, you'll probably have to encounter the local chief of the island. Otherwise, more than likely, he'll find you. Nonetheless, most island men are fishermen or ship builders, while the women are typically house wives, cultivators of staples, and vendors of sundry things."

While they sit and fellowship over pizza slices and glasses of nojito, a strange man comes from the corner

and cowers in the kitchen hallway. He calls to Batki to meet with him immediately. He then excuses himself and goes to meet with who is the owner of the establishment. After a quick word with him, Batki returns with a pizza box, where he promptly informs his guests, "The owner wishes for you all to leave immediately." He then opens the empty pizza box and places the rest of the one pizza left into the box. He carefully closes it and promptly bids the missionaries a fare-thee-well. Jesse receives the box, and they promptly leave the restaurant.

Once outside, they go to a small botanical garden park not that far from the restaurant. There, they sit at a small stone table, where they finish the rest of their pizza. After some time of sitting under the shade of a canopy of trees round about them, they observe the barren grassy places and stone-block sidewalks that circle around an old gigantic banyan tree, growing up in the midst of the park.

When their layover is about to expire, they return to the airport. They then take a short charter flight, flying between the great expanse of the blue ocean waters and the big bright blue skies, to Kadhdhoo, near Gan of Laamu.

From Kadhdoo Beach to Gan of Laamu Atoll

When the missionaries have exited the airport, Jesse and Levi lead their team, walking up the causeway north to the beach area toward the northern head of the island.

Jesse, Levi, and their team reach Kadhdoo Beach late in the afternoon, as the sun lowers in the shading of the horizon. They make camp beneath the towering of shade trees among the sandy shore. They pitch their tents surrounded by sandy duffs and deadwood, which overlooks the surf ebbing and flowing.

Once they have set up their camp, the gents begin building a fire pit, while the ladies go about gathering deadwood for the fire. Levi sets up a spindle in the midst of the piled deadwood and starts a spark within a nest of twigs that catches a fire.

The beach area is deserted and has a bit of a lonely feel to it, as the tide flows gently in and out to sea. While the men are standing in the surf, casting lines out for a catch, a curious young man comes out from among the mango and banyan trees in the interior of the beach head, where the missionaries have their camp nestled under a haven of coconut palms.

The young man, being very cautious, steps lightly out to where he can be seen, so as to introduce his

presence to them. He approaches the fishermen and introduces himself as Maimun. He quickly eyes their catch of two hawksbill turtles, a tuna, and an opah. He is impressed at their ease of bringing in such diverse species of sea creatures!

He advises them, while he pulls out his flaying knife, to show them how best to dispatch this variety of seafood. They oblige him, while he regales them with his experience of having worked at a fish hatchery and now on a fishing vessel for commercial catch.

When Maimun helps them get their supper already to partake, Levi tells him, "Go and bring your wife here." He replies, "I put my wife away." So, you by proclaims, saying, " you answered rightly, you indeed left to one and have two girlfriends, and another now, who is seven months with child."

Maimun is astounded that this stranger knows these personal things about him, and exclaims, "Are you a nabi?" To which Levi asserts, "My mind is stayed on Christ, being endued with words of wisdom and knowledge, from on High!"

Maimun stands long, astonished and dumbfounded, to which Levi says, "Go and get them, then we eat."

So, he makes haste to go and bring forth the women in his life, including his estranged wife. Within an hour, he returns with these women, who are all curious as to meet these missionaries.

As night falls, Levi invites them to sit around the campfire. Maimun's women brought with them a stew pot, a frying pan, and bags of tea, staple vegetables and spices. While the lady missionaries incorporate the spices and vegetables in with the fish and turtle meat for stew and stir-fry, the missionary men cook the rice in a camp cooker and brew the tea in their tea pot.

While the supper is being prepared, Levi begins to teach Maimun, his wife, Centola, his two girlfriends, and his seven months pregnant fiancée (who are adorned in veils, as is the feminine custom), on Biblical marriage: "Marriage began, when the Lord noticed that the man, Adam, whom He had created from the dust of the earth and breathed life in to him, was alone, without a helpmeet, 'for Adam there was not found an help meet for him.' So, 'the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.' When the woman was presented to him, he exclaimed, professing, 'This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.' Then the Lord declared, proclaiming, 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.' Thus their consummation ensued, for which she brought forth children to multiply and be fruitful, as the Lord

commanded them, 'So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' So, our creator established marriage between one man and woman, so that man shall, 'leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.' Amen."

Maimun is troubled in his soul, seeing how he has errored in his ways, for he has several women as his "wives". So, he inquires of Levi, "What do I do with these women I have as 'wives'?"

Levi replies, saying, "You have one true wife to whom you are married. But, should you keep all these women as your wives, then you will shoulder the burden of Solomon, who in his time had numerous wives, as well as concubines, 'For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.' Furthermore, 'And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after

other gods: but he kept not that which the LORD commanded.' Amen."

Maimun is concerned, so he asks, "How do I make right with God?"

Levi then advises him, proclaiming, "A man must be born again or he will not enter into the kingdom of God!" Maimun then firmly inquires, "How?!" He and his wives listen intently, as the preacher preaches to them the Gospel message, "By putting your faith in the finished work of Christ Jesus on the cross," and then further proclaiming, "If thou believest this Gospel with all thine heart, thou shalt be saved!" They, sitting there, confess, "Jesus Christ is the Son of God", and putting their faith in the Lord, are born again that very hour.

Levi then professes unto them, proclaiming, "The righteousness of Christ is imputed to you, and His blood covers you from all unrighteousness. Amen." So then, the Spirit of God comes upon them and fills them with His presence. They then praise the Lord in tongues of Arabic, Hebrew, and Dhivehi! The missionaries also join them in praising and worshiping the Lord in song and dance.

When they all settle down again around the fire, Maimun in the Spirit, asks of Levi, "How does marriage work in your faith? And how do I make right with God and these women of mine?"

Levi then imparts to these godly messages, on biblical marriage and divorce, "Within godly marriage, the marriage bed is to be undefiled between the man and his wife, 'Marriage is honourable in all, and the bed undefiled'. Consummation outside of this bed is adultery. So as to avoid fornication, which is burning with lust, then the man needs his wife and their marriage bed, 'But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.' But of the putting away, which is divorce, for the Lord hates divorce, 'Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.' There are cases for reconciliation and release. So, ideally reconciliation is in order for a man and his wife, because of how we were reconciled with God through Jesus Christ, thusly, 'Therefore if

any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' Unfortunately, however, there is the cause of fornication unto adultery, for which Jesus Himself sanctions for divorce, 'It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.' Moreover, Jesus said of marriage, 'Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.' Furthermore, divorce is not for every cause, and Jesus

Himself gave a specific exemption, while also admonishing the hardness of man's heart, and again this is for fornication unto adultery, so, 'Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.' Nonetheless, His own disciples become critical of marriage, but Jesus cautions them, concerning eunuchs, those either being incels or volcels, 'His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.' Paul himself was a eunuch of sorts, one 'for the kingdom of heaven's sake', and he proscribed, saying, 'It is good for a man not to touch a woman.' 'For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It

is good for them if they abide even as I.' Furthermore, there is also abandonment, for which Paul considers, in regards to an unbelieving spouse: there is release for the believer in such a marriage, where the one spouse becomes saved, but the unbelieving spouse would leave and abandon his or her believing spouse, to wit, 'But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?' Moreover, so as to avoid fornication, this is recommended, 'Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together

again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment.' Amen and amen!"

Maimun sits there, looking upon these women in his life. He is so unsure as to what to do with them? So, he again inquires of Levi, "What do I do with these women?"

He then suggests a possible way forward, saying, "You may take all these women as your wives, or you may release the ones that are not your wives, and cleave to the one, who is truly your wife."

He then follows up, asking, "What if I want to be a man of God?"

Levi then says, "Since you are married to one true wife, you cannot be a eunuch. But, if you cleave to your one true wife, then you may aspire to become a bishop of a local church."

He pauses and then continues, "But that is up to your three girlfriends? Do they remain in your household or return to their fathers and mothers? For, 'This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in

subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil'; and to ordain elders, 'that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.' Amen!"

Maimun looks to his girlfriends, the two with whom he had past relations, but has since returned to their fathers and mothers. His then considers his wife, who has returned to his household, as a midwife to assist in the birth of his first child, yet she herself is barren.

Maimun then looks upon the young lady, who is big with child, "What do you wish to do?" She feels over her large round belly, and says, "I want to return to my father and mother."

Levi then instructs her, "If you do so, then when you have the child, bring him to his father, for he and his wife to rear in the things of God." She agrees.

As these ladies are about to leave for their homes, Levi has them stay just a little longer to preach to them on baptism.

Levi then has Ulda, Thamar, and Chloe take the ladies down to the residing tide and baptize them in the waters. He then has Linus take a Maimun and baptize him, and in turn has Maimun baptize his wife.

After they are baptised, they go dry off at a makeshift showering station in the dense of the trees. When they return from the thicket between the beach and the causeway beyond, Levi presents to Maimun and his wife the Dhivehi Bible he was given. He then gives them these simple instructions: "Read and study to show thyself approved. Walk by faith, not by sight. Be fruitful and multiply with thy wife."

While the ladies are about to return to their homes, the missionaries invite them to stay, for they are all famished, so they all sit around the campfire. They share the dishes and foodstuffs the missionary women prepared for them. The ladies, having felt embarrassed, they oblige their hosts and sit with them. After some enjoyment of eating and conversing over some small talk, the Spirit of God fills them all with joy. So, they rejoice in the Lord in song and dance, praising and worshiping Christ in songs,

hymns, and Christian songs: "Living for Jesus a Life that is True"; "I Trust God"; and "I Stand Amazed in the Presence".

By midnight, they all camp out beneath the stars with the surf rippling out to sea. When the sun rises in the morning, they all begin to rise and go about waking. They take turns at the showering station. When each one has refreshed themselves, they rejoin the camp. The missionary women serve them a breakfast of leftovers from last evening's feast. When they have finished, they break camp, from which they depart, each party going on their respective ways.

Maandhoo Garden

Jesse and Levi lead their team, walking across the causeway and on to a sandy beach road that is forested on both sides by leaning palms, which are banking the beachhead. They set up camp in the midst of the palms, where the men build a fire out of dried coconut and plantain scraps the ladies had gathered from across the sandy floor of the forested area. They also gather coconut and breadfruit from some nearby trees.

The men then go and cast lines baited with small land crabs they catch from the sandy shores. They are blessed to reel in a tuna and a sea turtle. The ladies prepare the tuna and turtle, as the men ready the frying pan, seasoning it from a vile of palm oil, they had stowed away.

As they are preparing for cooking, a strange man comes out from the midst of the palms. He introduces himself to the team, as Abdul! He comes bearing a bag of rice and a bag of staple vegetables of onion, breadfruit, and coconut. He comes and shares these alms with his new fellowship. They, of course, receive these gladly and include them in with their turtle stew. They also prepare coconut halves, for to boil rice in them.

Jesse asks of Abdul in the Spirit, "Where is your family?" To which he says they are kept at home, because they are shy and fearful of strangers. Jesse says of him to bring them here, for they are welcome. He responds in faith and goes and brings them to the camp of a time of supper and fellowship. He soon returns with his wife, Leena, and their two young sons: Aaron and Gabriel.

He introduces them to his brethren, as he sits with his family around the fire. He says that they are Christians like themselves, but that they must hide their faith, for there is a mosque just over the way on the small island.

As the afternoon turns into evening, Jesse teaches the gathering on "Fear": "Fear over faith is an ungodly thing but faith over fear is very much pleasing to the Lord. Throughout all of Scripture, these two juxtapositions were a struggle between the ungodly and men of God. In the better testament, concerning

the birth of Christ, for example, and under the new covenant: 'Joseph, thou son of David' was told of the angel of the Lord, to 'fear not' in taking the already impregnated Mary, the maiden virgin, for his wife, 'for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.' Likewise, Mary herself, who before she was impregnated, was also visited by the angel to, 'Fear not,' for she 'hast found favour with God', and was prophesied that she 'shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.' And in becoming impregnated with the Son of God, she helped to fulfill a prophecy of Isaiah, in that 'the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' The Holy Child would be 'God with us', fulfilling another prophecy of Isaiah, 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' So, she bore him and brought Him forth, as the Son of man, JESUS, 'And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.' The faith between Joseph and Mary helped to fulfill what the Holy Ghost brought about within the womb of the virgin, the God-man conceived, 'Then said Mary unto the angel, How shall this be, seeing I know not a

man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.' So then the Holy Ghost by the power of the Highest, the Father, entered His only begotten Son within her womb and covered flesh around Him to form 'that holy thing', the God-man, which was born from her, 'The Spirit of God hath made me, and the breath of the Almighty hath given me life.' 'Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.' Moreover, there is good and godly fear and there is also foolish and superstitious fear. So then learn to discern the difference, as well as judge rightly the spirits. For when Jesus was sleeping peacefully and soundly in the boat, His disciples saw a great tempest coming upon the sea. They cowered in fear and shook the Lord, calling on Him, 'Lord, save us: we perish.' Jesus rose and spoke unto the storm, rebuking the winds and the sea, from which a great calm came over all. They were astounded, and the Lord having admonished them, 'Why are ye fearful, O ye of little faith?' So herein, we are to rest in Christ, as did He in the midst of the storm! Later when Jesus was instructing His disciples in the ways of evangelizing and wonder-working among the lost sheep of the house of Israel, He taught them, as He does us, when facing persecutions at the hands of our

enemies, 'Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.' 'And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' 'Fear ye not therefore, ye are of more value than many sparrows.' Then when Jesus had parted ways from the multitude and sent His disciples ahead of Him in a vessel to cross over the sea, He went alone to pray on the high place. When in the last watch, just before dawn, as the disciples were caught in another storm, Jesus came to them, walking upon the water, bidding them, 'Be of good cheer; it is I; be not afraid.' Peter then called unto Him, crying, 'Lord, if it be thou, bid me come unto thee on the water.' Jesus then said, 'Come.' Now when Peter had come out of the ship, he walked upon the water. But, as he was going to Jesus, he saw the howling wind and was afraid. Then as he began to sink, he called upon the Lord, crying, 'Lord, save me.' Jesus then stretched out His hand, and catching him, He scolded him, admonishing, 'O thou of little faith, wherefore didst thou doubt?' Now when they had stepped into the vessel, the wind had ceased. His disciples then worshipped Him, professing, 'Of a truth thou art the Son of God.' So herein, we are to walk by faith in Christ, as did He in the midst of the storm! Of godly fear, when Jesus was on the cross and had given up the ghost, the centurion and his company of soldiers felt a great earthquake beneath their feet of which

rocks broke and graves opened. Simultaneously, the veil in the temple rented in two, 'from the top to the bottom'! They feared greatly, professing, 'Truly this was the Son of God'! When on the third day, presumably during the first watch, Jesus had arose from death that is burial and grave, as well as the Old Testament saints arose from their graves. Then the angel of the Lord came down from heaven. He rolled the great heavy round tablet from the door, where he sat upon the stone. The keepers there were wrought with fear and fainted. The angel radiated such light and invited the women of Christ in to the sepulcher, where they bear witness from another angel, 'a young man', and of 'two men', perhaps the Father and the Holy Ghost, for they worshipped Them in godly fear with their faces prostrated to the ground. These examples are crystallized by faith being 'the substance of things hoped for, the evidence of things not seen'; and 'without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Godly fear has its place in a mind stayed on Christ, but true faith has its way in how we are to walk as believers in Christ, 'For we walk by faith, not by sight'; 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee'; and 'Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant,

and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' Amen and amen!"

Abdul sits there with his family, as he contemplates on these things. While he observes the fire, the men look upon him through the flames dancing in the night air. He then breaks the silence and confesses, "I was once a pastor with my family to two other families. We were all believers, such as you, all of us believing in the Saviour Jesus. We were so careful in how we met, how much we worshipped and fellowshipped together, and with what little we knew of our faith. But, I was found out by a local cleric and his cadres. So, I ended up sentenced to the prison island for a year. I wanted out as fast as possible, so I made a deal with the warden to meet in his office each day, and with a tutor, to teach me to read the Quran, because I couldn't read or write at the time, and to make the time go fast. The tutor taught me out of a parallel one between Arabic and Dhivehi. So, I learned the suras and ayas in both tongues. After almost eleven months, day in and day out, I was taught the whole thing, for which I had to read and commit to memory. By God's grace, He had me faithfully report each day the correct recitation. Because of this study, I was let out before my sentenced was to end."

He continues to observe the dancing flames in his eyes, and inquires, asking, "How do I become one again?"

Jesse perceives his desire, and his is a godly one, so he proclaims, instructing him, "Herein is what you need to know, 'There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.' 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ'. Amen! You desire not just a ministry and a position, but an office, to which you will begin again to plant a church and oversee as a pastor to the brethren. Therein you shall raise up evangelists to go forth across these islands and preach the Gospel. These are your requirements to establish and maintain such an office, 'This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of

God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.' Amen and amen!"

He takes in all that he is being taught and desires to know more! So, he inquires, asking, "What are all of these: apostles, prophets, evangelists, pastors, and teachers?"

So then, Jesse explains, proclaiming, "Apostles are those men of God, who are sent of the Lord to plant churches. The denominationalists had rejected such men, because they had churches in the old world of the West, which were decades, even centuries old. They were either passed down or fell into disrepair. Even a few among the denominationalists of latter times, who indeed planted new churches, rejected such an office out of ignorance. Then there are prophets, who are sent forth to proclaim the word of God openly, out of Scripture, either in the church or among the brethren. The prophets of old and those of the better testament foretold what is to be fulfilled in the Revelation of Jesus Christ! Nonetheless, the current day prophets are proclaimers of the Scriptures and give prophecies that comport to those already found in the word of God. Then there are evangelists, who from John to this day, are numerous and are sent throughout all the world to preach the Good News. These men and women go out as missionaries to all

the nations, preaching the Gospel. They make the way for the apostles to plant new churches and usher in those offices of the churches to disciple and make saints out of newly born again believers. Of those offices, administering within the churches, are pastors and teachers. Pastors, who are bishops, these men of God oversee their respective churches. Within those bodies, there are his ministers: teachers, who are deacons and elders, being set as the presbytery, to not only edify their respective local bodies, but to be sent forth by the Lord to plant more churches and commit to helps and administrations, in other local bodies, according to their respective outings. Amen and amen?"

Abdul again taking so much of this in and desiring to know even more, inquires, asking, "Where are my Scriptures?"

To which Jesse pulls from his satchel a great book and gives to Abdul his very own Dhivehi Bible! He receives this Bible with great joy and appreciation. He then inquires, asking, "Where do I begin?"

Jesse takes, opens the Bible to this very passage, and showing him, recites, "'For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.'"

Then Jesse points to some passages below the one he recited, which outline the following, "'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.'"

"Teach me these?!" Abdul insists.

Jesse then tells him, "You come with us to the other islands around this atoll and experience with us, our evangelism?"

Abdul recoils and slowly shakes his head, no, saying, "I don't want to go back to prison!" But, Jesse assures him, and admonishing, "You will not go back, at least not on account of us. You will be our guide, and your family, our disciples. At worst, the authorities will send you back home, but as for us, they will make us leave."

So with that and a modicum of faith, he agrees, and with his family, they follow onward with them. They camp out overnight in a grassy clearing, surrounded by tall, towering palms, just off the road from the garden of Maandhoo. Early the next morning, just before the sun rises, they break camp and walk onward up the road toward a beach side park.

White Bay Camp

The missionaries and their disciples walk the paved causeway between the seas of the Laamu Atoll, banked by tall grass and dotted with towering palms. Off to their left is a vast industrial park of fisheries and canneries.

They proceed along the causeway, passing the parkway, and approaching a beachhead that is jutting out towards the ocean. The sandy beach is banked by grassy ferns and sea shrubs, dotted along the sandy road, and leading toward the rocky surf. Where they camp, they pitch their tents near the banks of the shrubs. There in the midst, they build a campfire in the cool of the day.

While the men cast lines out into the waters of the shore, a group of a dozen or so bikers, come riding up on to the beach. They seem to be from a local biker club, young surfer men at the handles, with their girlfriends riding on the rumble seats behind them. They came to the area on holiday and quickly notice they are not alone at the head.

The lady missionaries and their lady disciples put on their veils, upon seeing the bikers' girlfriends in their veils. However, as soon as they stop and park their bikes, the young ladies remove their veils, letting their long hair flow, as they all exit their bikes and feel at

home. The other ladies do the same, so as not to feel embarrassed.

The biker men go and meet with the missionary men at the shore. They bring forth catcher nets from their satchels; to which they introduce themselves to them. They show the missionary men how to bait the large, wide net, and then how to float it out in to the drift. They slowly swirl the net out for a drag. Then within several minutes, with a snap and tug, they begin to pull in the net, and with it, a catch of sea turtles, opahs, and even a few tuna.

The missionary men help them haul in this nice catch. They also help them clean the catch, and invite them to join them at their campfire. The young women on holiday bring with them bags of rice, bitter melon, onions, chili, and coconut to add to the cooking.

The missionary ladies have them tea to brew in their pot. The ladies on holiday, though, show the other women how to brew bitter melon tea from the dried slices they have in a pouch. So, they brew that tea and prepare the dishes for them to share among themselves, around the fire.

During the course of their supper, while the sun sets behind them, the missionaries inquire of their newfound friends about where they live and what they do? They say they live in nearby Mukurimagu and Gan. Some of them work at the nearby

agriculture centre, while others of them at an orchard and garden, and still others on a local mangrove farm that cultivates all sorts of fruits and vegetables like papaya, banana, and, of course, bitter melon.

Jesse and Levi say of their group that they are Christian evangelists sent from their home church in East Timor, while Abdul says of his family that they disciples of these missionaries and that he is guiding them throughout the islands of this atoll.

The leader of this club, he is intrigued and delighted to meet them, as the rest of them are as well. He admits they are discreetly Christians themselves, and are affiliated with the Church of South India. He says that they are the sons and daughters of those who were converted by Anglican Sinhalese missionaries from Sri Lanka a generation ago.

Levi, being filled with the Spirit, is moved to share with them about making their calling and election sure. He confirms to them the following, concerning their "precious faith" and "through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature,

having escaped the corruption that is in the world through lust."

They receive the blessing well, as he continues, instructing them from the word of God, and saying, "add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."

He then sums up by adding, "brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

They receive the encouragement well, but Levi begs the question, "What of faith unto salvation in Christ?" To which he replies, saying, "Herein is where we begin, 'But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' And so, 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Amen?"

They, being moved by the Spirit, affirm by saying, "I believe that Jesus Christ is the Son of God."

The missionaries rejoice in affirmation by saying, "Amen!" Levi then asks the newly born again believers, "Have you all been baptised?" To which they nod their heads, no. So, he summons Linus to sit with him and share with them about baptism.

After some explaining, Linus, Acha, and Ulda, they gather these newly born again believers down into the ocean waters. Under the midday sun, they come up out of the water, filled with the Holy Ghost to overflowing, rejoicing and singing in praises and psalms unto the Lord.

They each take a change of clothing from the satchels on their bikes, and they go to respective spots in the dense foliage of the forest beyond them, where they change into dry clothes. They return hanging their wet ones out to dry on lines they stretch between sparsely separated palms.

They all regather with the others around the campfire, where supper is being prepared for them. They pray thanksgiving over their meal and begin to pass and share dishes of rice and curry, along with a pot of tea.

When they have finished, one of their disciples curiously asks, "Where do we go from here?"

Levi replies, saying, "You go preach the Gospel to all those in Mukurimagu and Gan, sharing the Good News to your neighbors, from Maandhoo to the end of the causeway in the north."

Then, another of them wondering, asks, "What if we are deported?" To which Levi adds, saying, "Then return to Sri Lanka and preach the Gospel we have given you, there! Give yourselves to marriage, have children, raise them in the things of God, and send them back here, to preach the Gospel again."

At first, they all fall silent at his words, but then they come around to the Spirit, and rejoice all the more with praises and psalms unto the Lord. The missionaries and their disciples join in with them, as they sing, praise, and dance unto the Lord clear into the night. When they cease with their praising and worshiping the Lord, they bed down for the night in their respective sleeping bags, sleeping soundly beneath the stars.

When morning comes, as the sun rises, they all rise and have a time of breakfast. When they are about to break camp, the leader of the club asks, "Where do you want us to take you?"

Levi replies, "Take us up to the end of Marina Drive, there we will part ways."

So, each of the missionaries get on the back of each the bikes, as a third passenger. They then take off and

ride the length of the island, all the way to the north end. They take the sandy beach road, banked by palms, all the way to end of the beachhead.

The bikers drop them off at the northern most tip of Bodufinolhu isle, where they park their bikes. The missionaries disembark and stand at the shoreline, waiting on Levi.

The bikers look out across the breath of the ocean water and see in the distance the other island, beyond the point. Before the club leader asks how they plan to cross the water, the missionaries and their disciples are already standing out on the water, in the midst of the sea.

Levi turns to the bikers and bids them a final farewell, saying, "Return to Gan: preach the Gospel, as you were taught! Remember, walk by faith, not by sight!"

The bikers look long; they are stunned, as they watch Levi walking upon the water. He goes and walks with his brothers and sisters, going beyond the waters, and towards the shore of the neighboring island.

From Gan to Isdhoo

Once the missionaries and their family of disciples have walked ashore on to the isle of Gasfinolhu, they look around at what seems like a very small uninhabited island. They walk the length of the small isle to where they reach a sandy beach area towards the northern tip of it. They camp beneath a canopy of palms and settle in for the evening.

The men do some fishing. After a while of fishing, they pull in a suitable catch for supper. They took some of the leftover rice and brewed some of that bitter melon tea as well.

Once they have finished, they say their prayers and bed down in their respective tents for the night. At first, they sleep well, and then gradually the noise of cackling crows can be heard making such a noise that wakes them up from their slumber.

They peek out their tents, where they see and hear nothing. The darkness is pitched black! They look to see each other, but cannot even see themselves. So, they put on flashlights. One of them puts on a lantern and hangs it out for a night light.

They then go back to sleep, and while they are deep in their sleep, the swirling and blowing of many winds come rushing around their tents. They awake, sitting up in their tents, and again they peek out to see a flock of flying foxes swarming around their camp. As they

come out to stand on the beach in the light of the lantern, they watch as these flying foxes fly off into the darkness of the night. They again watch and see a great shadowy figure appear by a ghostly boat docked on the shore. The specter's eyes shimmer in fiery silver that matches the waves of the ocean waters behind him. He calls to them, "Come! I'll take you to the world of nectar."

They all think they are dreaming. Jesse though rebukes the spirit and orders him, "The Lord rebuke thee!"

Upon being bound, the unclean spirit swirls and disappears into the night along with his boat. Then a great calm comes over them, as well as a peace for them to go back to sleep.

They awake later in the morning, put on tea for them to drink, and heat up the rest of their leftovers for breakfast. When they finish, each of them takes turns with a bucket of water, for which each of them takes from the ocean, and some soap, they take turns in the deep of the forests to wash themselves clean. They each take a change of clothes with them, and upon returning, they stow their soiled ones in loose bags. They then break camp and pack up their belongings. From there, they walk across a the northern sandy tip of the island at the tiny isles of Mahakanfushi and Berasdhoo.

They then walk out across the ocean waters in the late morning sun. There before them, as they walk across the waters, are fishermen in boats and fishers, snorkeling down beneath them in the waters of a large fishing pool cut-out from the shoreline. The fishermen and the snorkelers take notice of the strangers, walking upon the waters. They watch intently, as the missionaries and their family of disciples, step up on to the sandy shore, near where a boathouse is situated in the shade of some palms and other such sundry of trees.

As the missionaries walk across to the end of the beach area, they head towards a road cut between the forests of the island. The fishermen and the snorkelers approach these strangers, spooked by what they saw. They call to them, asking, "Who are you?" "We saw you!" "You walk on water!" "How do you do such things?!"

As they stand at the opening to the causeway, they let down their belongings, and invite the men to come and listen to the Gospel. So then, Levi addresses these men gathered, sharing with them how Jesus imparted salvation to men, as He gathered to Himself men of likewise occupation and told them, they shall be fishers of men! So, they believe that Jesus Christ is the Son of God. Then, Levi taught them, prophesying, as did the prophet of God, "'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into

the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.'"

Jesse then stands alongside Levi and gives unto them the interpretation of these matters, "These waters are evangelists, going with the Gospels of Christ, 'out toward the east country', which in the days of the prophet, was toward Jordan. They then 'go down into the desert', which was that of Arabia. They also 'go into the sea' that is among the peoples in places from 'the uttermost part of the earth.' As fishers of me, these evangelists shall bring in 'a very great multitude of fish', which are the souls of men won to Christ! They, who believe, shall receive the living waters of the Lord, Who springs up in them everlasting life, 'But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' So then, my friends and brethren, ye shall go out into the waters of Indian Ocean, out onto the islands of this ocean, and preach among the peoples there what the Lord has taught you, ' If any

man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.' Amen and amen!"

They are then taught about baptism, so there in the waters of harbor, these fishers of men are baptised. The men come up out of the waters refreshed and invigorated with the Spirit of God. The missionary men, who baptized these newly born again men, come up on to the bank with them. The missionary women have their belongings ready and carry with them, as the missionary men led them all, soaking wet, up the causeway. They cross a bridge at an inlet, and proceeding further north, they walk between tall palms and other such sundry of tropical foliage.

The fishermen, following after them, they direct them to a driveway, leading out to the west central side of the island. They go along the forested driveway till they come upon a lowly rustic boarding house that doubles as a resort hotel. The fishermen tell them that this is a nice place to stay and vacation. So, the missionaries check-in to two large hostel rooms, one for the brothers and the other for the sisters respectively.

The fishermen wait outside; they wait for the missionaries to settle in and resume their fellowship with them. Meanwhile, some of the fishermen go and get their wives, girlfriends, and children to come and

meet these miracle workers, as they say of them. After some time, the missionaries settled in to their respective rooms, where the men shower and changed into fresh pairs of clothes. While this is all happening, the fishermen share the Gospel with their women, who likewise believe on Christ, for the preaching of the fishermen. The missionary women, for their part, launder their collection of worn clothes and hang them out behind the house on lines that stretch between branches of low-hanging trees.

After a while, all the missionaries emerge from their surroundings, famished! They then call for their disciples to have supper with them out on the beach that is just nearby from the house. So, the fishermen have their women go and fetch for them some staples and cooking vessels. Likewise, the missionary men send their sisters to accompany them in their getting.

While they are gone, the missionary men go with the fishermen down to the beach. There, the fishermen retrieve all matter of fishing gear from their vessels, which are marooned on the beach. They then bait their lines and nets with numerous ghost and fiddler crabs they capture from the sandy shore. They then wade out to their knees, in the surf, from where they cast their lines and nets out in to the ocean waters. While they fish, the ladies return with all their goodies to build a campfire and prepare the cooking.

One of the fishermen spies a crocodile in coming towards the brothers. So, he goes grabs his harpoon and upon encountering the approaching croc, he swiftly thrusts it right between the eyes of the great croc for a death blow. The other fishermen, who saw what he had done, two of them go over to assist him in dragging in the very large and heavy croc. They slowly but surely bring the scaly monster on to the shore. The rest of the men bring along with them what they had caught by net and line.

Soon they have a generous supper with one another beachside, as the sun is going down, late in the afternoon. When they finish their supper, Amos, being filled with the Spirit, he teaches them a message on "Discerning the Signs of the Times": "Discerning the signs of the times has to do with what Jesus' disciples asked of Him, 'Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?' Therein are three questions: When shall 'the buildings of the temple' be destroyed? What shall be the sign of Christ's return? And, what shall be the sign of when 'the day of salvation' shall end? The Lord rebuked the religious leaders of His day, because they disingenuously wanted Him to show them 'a sign from heaven.' So, he gave them a retort, and admonishing them, saying, 'When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can

ye not discern the signs of the times?' Because they were blind guides leading the blind, Jesus gave them nothing! But, He instructed us, His disciples, by admonishing us to look into the word of God, for the discerning of spirits, for the thoughts and intents of the heart, for the discerning of both good and evil, and for the trying of spirits, 'For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' 'But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.' 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.' So, how do we discern these signs of the times? Well, a sign is a watershed moment, such as travail or tribulation, which occurs in a given season that divides a time from either another season or on to another time, as Jesus said of His death, burial, and resurrection, which was for the world, a great revelation, 'But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.' Such a time is compared to when a woman in the fullness of her pregnancy, she suffers contractions and then gives birth, 'A woman when she is in travail hath sorrow, because her hour is come: but as soon as

she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.' There is a great prophetic division where, 'And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.' Jesus would say to His disciples of His death, burial, and resurrection that for 'A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.' Concerning this 'little while' has to do with when He gave up the ghost on the cross, they saw Him suffer and die, and when He was buried, they saw Him no more, until He was resurrected did they see Him again! So then there are times, seasons, and watches, for which there are divisions of hours, of days, of months, and of years, for 'Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.' And there are four watches of three hours a piece: one for the day, and the other for the night, 'Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would

come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.' 'And in the fourth watch of the night Jesus went unto them, walking on the sea.' 'And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.' Paul would prophesy of certain times and seasons that will befall the world, proclaiming, 'But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.' For he spoke of when 'the day of the Lord' approaches that during this time of travail and tribulation, Jesus spoke of there arising false Christs and false prophets in those coming days, especially, 'For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' Concerning there being a time, times, and half a time, before us is a time of two thousand years, then times of the last seven years, and then half a time of the very last three and half years of those seven years that will bring about great tribulation, 'Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten,

and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' The times of her contractions are the coming signs of the times: those seasons of a cold war, leading to a day of terror, from which come forth world wars that usher in a new world order centered in and around Jerusalem, 'Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.' Then there is a woman of wickedness, the spirit of Babylon, for she possesses the ephah of mammon, 'And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.' For she is a ghost in the machinery of usury, 'For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' She and her children are indicted and convicted of the Lord for destruction, 'Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he

which searcheth the reins and hearts: and I will give unto every one of you according to your works.' Amen and amen."

Afterwards, Linus pulls out his acoustic guitar. He begins to strum, and then plays to them an old gospel song, "Jesus is a Soul Man." They all listen casually and then one of the fishermen pulls out a coconut drum and begins to tap out a rhythm to the song. Another brings out a stringed-fretboard, and seated upon his lap, he also plays to the rhythm. Still another, he positions a long, scored bamboo rod against him, and with a playing stick, he rasps out a jug-like sound that resembles that of a jug band. So then, Linus leads them in some Dhivehi hymns, they teach him, as the ladies dance and sing praises unto the Lord. After a time of worship, they settle down for the night in their respective sleeping bags and blankets.

While camping on the deserted isle of Uvadhevifushi, it seems to be an uninhabited island, forested with a sundry of subtropical palms and plants. There in the middle of the night, Amos goes into the darkness of a thicket of trees and shrubs to pray to, and to seek solace, with the Lord.

There in the solace of prayer, three young ladies come out in to the moonlight, dancing before him in the thicket. They call unto sweetly and softly, as

soothingly sirens, they dance in the darkness of the night.

As they dance out into the shine of the moonlight, they are scantily-clad, belly dancing in see-through veils of silk and satin. They go unto him, calling unto him to come with them to a shining bright crystal fountain. He quickly shakes himself and stands, when he pronounces unto them, "The Lord rebukes thee!" Then in an instant, all that was there before him had vanished in the moonlight of the night.

Kalhaidhoo

Very early and in the morning, just before the sun is to rise in the darkness just before dawn, the missionaries are up, packed, and ready to go onward to the isle of Kalhaidhoo. They go walking out on to the water, walking from the tip of the beachhead and across the ripples of the water. As they transverse the waves, the sun begins to break over the horizon. As they cross the midpoint between the two islands, a Maldivian patrol boat from a nearby military post on the other side of the isle approaches them. The driver and a coast guard notice these strangers, walking on the water, going towards the tip of the beachhead of the isle. Where they stop, they stand upon the sandbar of the isle; the patrol boat slowly pulls up to them near the beach. The guard orders them to stay, while he disembarks from the boat. He signals to the driver to meet him at the base. The boat pulls away, while the

guard escorts these strangers up the sandy road, banked between grassy splotches and hanging palms.

They arrive at the gate, where the gatekeeper recognizes the guard, and opens up for him. So, he gestures for them in his custody to enter in ahead of him. As they arrive in to the yard, the captain of the post comes out to see what is the matter? They salute each other, as the captain inquires, asking, "Who are these people?" Then guard pipes up, replying, "Strange visitors; water walkers!"

The captain looks puzzled, so he then asks of them, "Who are you?" Jesse replies, "We are fishers of men!" The captain is perplexed, asking, "What does that mean?" Levi then adds, "We come to bring you Good News."

The captain is amused, so he has them come down to the port, where he gathers his men to listen to these visitors speak. The captain, his men, along with the missionaries, they all sit down on a stone brick dock, with a patrol boat docked at port. Linus is moved by the Spirit to get up before them there, and with the sea to his back, he preaches the Gospel to them.

They listen attentively, but they remain still, even having been invited to receive the free gift of salvation in Christ Jesus. So, Acha is also moved by the Spirit to stand beside his brother and share with them a message from Scripture: "The Biblical Origins of the Maldivians": "When Paul the apostle divided the

world at the sunrise of the New Covenant, he cited that in the West, there were Barbarians in the North, with Greeks in the South; he then cited in the East, there were Scythians in the North, with Jews in the South, all from the reference point of Jerusalem, to the four cardinal directions of the world, 'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.' Out of the Scythians came forth all the peoples of the East that went north-and-eastward across the whole of Asia. The Bengalis, being a large people group of India, are a Japhetic people of Aryans, who also derived from the Scythians. Thus the Sinhalese came from the Bengalis, and the Dheyvis came from the Sinhalese, and finally the Maldivians came from the Dheyvis, who settled these islands out in the middle of the great Indian Ocean. Amen!"

At this, they begin to take an interest in what more he has to say. "No matter what people, rite, or station, if any of them be born again, Christ is in them, for 'Christ is all, and in all'!" The captain then inquires, asking, "What is this born again?"

So, Linus explains, saying, "To be born again means that you, 'have put on the new man, which is renewed in knowledge after the image of him that created him'. Consider the Bible way of Salvation: First, you must obey the will of the Father to be saved, 'Verily, verily, I say unto you, He that heareth my word, and

believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' You must understand that there is but one repentance and one obedience unto salvation, for which we believe on Jesus Christ to save us and give us everlasting life! So, Jesus Christ is The Way, 'Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.' 'Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' Jesus Christ is the Good Shepherd and The Door by which we are saved and made right before the Father! He then imparts to us the Comforter, the Holy Ghost, 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.' 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' 'But

when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.' 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.' So then when we are born again, the Holy Ghost comes upon us and we receive Him, Who dwells in us and brings to our remembrance the Word of God, as we study to show ourselves approved! We also have blessed assurance of salvation, 'My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.' Finally then, when we are born again, our salvation is assured by Christ Jesus and secured by the Holy Ghost, unto the day of redemption! Amen and amen!"

The hearts of the captain and his men are opened by the Spirit of God; and they believe, putting their faith in Christ Jesus for the salvation of their souls. Indeed, they have become born again and are filled with the Holy Ghost.

Rufus then steps up and preaches to them on baptism. They, being men of the water, the captain orders them to strip down to their swim shorts, as does the captain. They then go with Acha, Linus, and Rufus down into the waters below the deck, where they are baptized, before the rest of the missionaries and their disciples, who watch from atop the pier as witnesses.

The captain and his men are exhilarated by the spiritual experience, so much so that they invite their missionary friends to have supper with them at the commissary there in the mess hall. A buffet station is set at the center of the hall, serving up dishes of the catch the day, curried rice, and turtle stew.

After they finish with supper, the missionaries and their disciples go from there, having been dismissed from the post. They go and camp out on the beach of the Kudakalhaidhoo peninsula. There beneath a canopy of trees and among the dead wood, they fall asleep in their respective tents and sleeping bags.

Later on the missionaries and their disciples find themselves on the seemingly uninhabited isle of Bokaifushi. When they go to leave from there, they head up a sandy beach road that cuts through the middle of the tiny island, banked between tall palms and barren grassy campgrounds.

While the rest of the missionaries go walking up the road, Thamar is slow in gathering up the rest of her

belongings. As she is about to go and catch up with the rest of your brothers and sisters, she hears from in the thicket of the trees, her own voice calling for her. The voice is a more youthful one, which piques her interest. So, she becomes tempted to see who is calling to her. As she goes toward the thicket, a youthful sprite of a girl comes out from between the trees. She is in awe of how radiantly beautiful she appears.

The girl pulls back the canopy of trees to reveal a spectacular crystal fountain with shimmering water falls, springing out from the midst of the waters. Thamar is fascinated and ventures to get a closer look at the fountain. As she peers into the mirror of the waters, she sees her more youthful doppelganger looking back at her and calling for her to get into the waters.

Thamar reels in fear and draws back fearfully. When she turns away, she sees both Sharons, calling for her to go with them. She quickly goes and grabs her belongings and follows after them, walking fast away from the campground. She catches up with the rest of them, as they go walking on the water, heading towards Mundoo Beach.

As she follows after them, she falls into the waters. They stop and look behind them, seeing her splashing in the waters. So, Jesse and Levi, they go walking to her. Jesse holds out his hand, for which she grabs ahold of, and he pulls her up onto the water.

They look at her, as Levi inquires, asking, "What did you see?" She gasps, saying, "I saw myself in my youth in the mirror of the fountain!" Jesse then asks, "Where is your faith?" She replies, professing, "I turn from there and have my faith stayed on the Lord!"

So, she then walks alongside them, as they cross over and pass by a gazebo and pier. There before them is a dock that stretches all the way to the beach.

A man and his son are out on the dock with lines in the water for a morning catch. As soon as they these strangers passing them walking on the water, they stand to their feet from where they were sitting on the dock. They stare, as these missionaries, go walking up from the water and onto the beach.

They are bewildered at the sight of what they have seen. So, they run to them and meet them, as they stand on the sands of the beach. The rest of the man's family, his wife, and three daughters come alongside them, to also meet these strangers, all of them dry as a bone, save one.

Other families of their relatives, who were all there on holiday, they all gather around these strangers, having also witnessed their crossing upon the water. They invite these strangers to come and camp with them.

As noonday turns into afternoon, the missionaries sit with the curious families of beachgoers, beneath the shade of a canopy of palms, and among banyan trees,

in the depths of their campground. Acha is moved in his spirit to stand before these curious onlookers and preach the Gospel to them. These men, women, and children listen intently, as they are moved in their spirits by the Holy Ghost, to put their faith in Christ Jesus for the salvation of their souls.

They, professing their faith in the Lord, are born again; they, being some three dozen men, women, and children. So, the Spirit of God comes upon them, as they lift up their voices with praises and adorations unto the Lord God Almighty.

Linus then begins to preach to them on baptism. Upon hearing this message, the missionaries lead them all down to the water. They form lines by men, boys, women, and girls, with Andron, Rufus, and both Sharons, baptising these newly born again families in the water. These new believers come up out of the water, praising the Lord, with the singing of hymns.

After a while, in the cool of the evening, they all gather around a large camp fire, near a pavilion and beach house, all under the shade of a palmy forest. They, having pitched their tents, had taken turns in certain discreet places in the forests, to dry themselves off and change into pairs of fresh clothes. Eventually, they all rejoin the camp of brethren.

When they all have settled around the fire, Andron is moved in his spirit to give a message on: "Peleg and

the Earth Divided in His Time": "Peleg was a son of Eber, a son of Shem, making them apart of being a Semitic people, 'Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.' 'And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.' So, 'in his days was the earth divided', and 'by these', concerning the Japhethites, or better known as the Gentiles, ' were the isles of the Gentiles divided in their lands', 'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.' Moses testified of these matters, saying, 'Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.' Referring to 'the days of old', he again testified, saying, 'Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.' Then of 'the years of many generations', was recorded in the Gospel, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham.' Again, in the days of Peleg, at the dawn of man, 'the earth was divided', first in language, then in inhabitations, for Scripture testifies, ascertaining, 'So the LORD scattered them abroad from thence upon

the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.' Paul the apostle would echo this truth, testifying in Acts, 'And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation'. 'Peleg' was then divided by waterways, according to both Job and the Chronicle, 'And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.' So was the LORD, 'Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder'. So then, 'the isles of the Gentiles' were divided, accordingly: 'in their lands'; 'every one after his tongue'; 'after their families'; and 'in their nations'. Amen and amen!"

When they break camp, the missionaries, along with their disciple family, go and stay at the guest house, which is situated near the centre of the island. In the morning of the next day, the men among them go to the tower, while the women go to the school. They ladies gain the acceptance of the teachers to share the Day of Salvation to the children in their classrooms. The men share the Good News to the people, in and around the park of the tower.

Many among them hear the word of God and some among them, put their faith in Jesus Christ for the salvation of their souls, whether they be children or elders. Moreover, at least all of them have received the saving knowledge of having the Gospel preached to them.

The teachers took great risk in allowing these missionary women to preach the Gospel. But, somehow through the ministry of the Holy Ghost, they were moved in their hearts to trust in the Living God. For their courage, they too are saved and born again.

At recess, the missionary women take the children with them up to North Beach, where they baptise them in the warm, gentile waters of the sea. Meanwhile, the missionary men gather in more than a hundred newly born again believers, which amounts to almost the entire population of the island. Those, who rejected the Day of Salvation for their Mohammedan religion, they retreat to neighboring islands, where they report to their respective clerics about the proselytizing works of these strangers.

So, the missionary men lead the Christian islanders up to where the women have baptised the children. They find them enjoying the sun and surf, with a nice breeze blowing in from the ocean. They bring with them a picnic with them, having gathered such

goodies from their respective homes along the way to the beach site.

While the missionary men prepare the spread for them to enjoy, the lady missionaries help the children in baptizing their dads and moms in the waters of the sea. Once they have finished, they have a time of feasting and singing spiritual songs.

After a good night's sleep, morning comes, where the fellowship is dismissed and the camp departs. The island believers return to their respective homes, while the missionaries and their disciples continue onward. They cross over the waves to the sandbar beach on the island of Maahiadhoo.

Maahiadhoo

Once the missionaries reach the much larger and more populated island of Maahiadhoo, they walk upon sandy ground, maneuvering between palms that are dotted all around them. They eventually come across a gated school lot, where they call for the headmaster. They inquire of him, if they could minister to the children? He is cautious and reserve, but he agrees to meet with them outside of the gates, to give them sort of an impromptu interview, so as to ascertain their intentions.

Once outside the gate, where he meets with them, he is overcome in the presence and ministry of the Holy Ghost. He graciously opens the gate and allows them

to enter. He escorts them in pairs to several respective classrooms and has each of the teachers agree to these pairs of missionaries to impart the Good News to their young students. They find that many of the students are receptive to the Gospel message! Many among them believe and put their faith in Christ Jesus for the salvation of their souls.

The missionaries then go to a nearby medical centre. As they go in pairs from room to room, the sick and the maimed are healed by the presence and ministry of the Spirit. Such ones rise from their beds amazed and filled with joy. They quickly get dressed and follow after these visitors. The doctors and nurses are dumbfounded at the sight of these healing miracles; they too follow after their former patients.

The missionaries go to a nearby preschool, where the women missionaries convince the schoolmarm to speak with her little ones about Jesus. The children are gathered in the communal classroom, where Thamar and Sharon preach to them about the Day of Salvation. They impart a simple message out of John for them to believe. They, being moved by the Spirit of God put their faith in God's only begotten Son, in which they receive the light of the Lord.

Recess time arrives! All in sundry that have followed after the missionaries, they are gathered with them on the football green. There, Acha teaches them a message on "The isles of the Gentiles": "In the days of

old, there were the sons of Japheth and their progeny, 'The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.' 'By these' were the lands of Gentiles, such as you, established throughout the world. Gomer, for example, begot Ashkenaz, Riphath, and Togarmah, from which came the Scythians, the Slavs, the Phygians, the Gauls, and the Celts of the northern world. Magog, likewise, begot the Scythians, but also the Tartars, the Mongols, and the Goths of both the northern and eastern worlds. Madai begot the Kurds of the upper Near East in northern Mesopotamia. Javan begot Elishah, Tarshish, Kittim, and Dodanim, from which came the Ionians, the Grecians, the Cypriots, the Cretans, the Latins, the Romans, the Italians, the Greeks, the Sicilians, the Carthaginians, the Sardinians, the Spaniards, and the Portuguese of the western world. Tubal begot the Georgians of the southern Caucuses. Meshech begot the Armenians also of the southern Caucuses. And Tiras begot the Thracians, which settled in the Balkans of southeastern Europe. So, 'their lands' were continents and countries, from which came Eurasia, Europe, Asia, and eventually the Americas. They, being 'after his tongue' sprung forth the languages of Greek,

Latin, English, as well as all of the Romance languages. Then, 'after their families' derived the ethnicities of Slavs, Anglos, Saxons, Guals, and Greeks. They then settled 'in their nations', which became the nationalities of Spanish, Grecian, Italian, English, French, German, American, and the like. Amen and amen!"

Afterwards, towards evening, all who are newly born again are baptized in a nearby lake of the island. While they sit around the fire, they dry off by the heat of the fire. They also take in the peaceable ease of lakeside. Some of the families of the newly born again believers return from their respective homes with dishes and foodstuffs for them to sup. While they dine, Rufus sits back against a sandy rock, and he casually sings an old Christian song, "A Beautiful Life (Life's Evening Sun)." This prompts some of the missionaries to sing along with him. Pretty soon the rest of the missionaries are teaching their disciples to sing this tune as well. They end up singing other such songs, along with songs and hymns, such as, "Where Could I Go but to the Lord."

By the third watch, they settle down for the rest of the night in their respective tents, sleeping bags, and beach blankets. Then in the second watch of the morning, they break camp. Most of their disciples left with their families and return to their respective homes. A few of the disciples remain with their families and show the missionaries to another beach

nearby with a picnic ground, known as "Gadda Beach." So, they pack up what they have left and head up there. Among the sandy beaches are old grills and cooking stations, with serving tables of concrete planks stood on cinder blocks. The beach is also dotted with grass-thatched canopies with planted palm trunks for chairs.

One of the disciples has a fishing vessel stowed there, outfitted with crabbing lines and fishing nets. He shows some of the missionary men his rig, and has them bait the lines and nets for a catch. They then ready the vessel for a launch into the surf. The crew of them goes out in to the waters of the ocean, where they set the line along for a troll. Upon their return, they drag out the net. So, while they slowly troll the net, they pull up the line and pitch caught crabs into a waiting bushel basket. After they pull in the line, they haul in all sorts of sea creatures they caught in the net and scoop them into sorting buckets.

Once they have caught a good catch, they head into the surf and maroon the vessel upon the shore. They then haul in their catch, where the women have the fire going for the grill, with large pots set to boil on the cooking stations. The fishing crew brings with them a bushel basket full of crabs, along with buckets of prawns, shrimp, and some lobsters. So, they put together a boil of rice and staple vegetables, along with the catch. They then feast on this bounty! Again, they have a time of more close fellowship together, as

well as a time of praise and worship unto the Lord of thanksgiving and adoration in song and dance.

They all camp there for the night. Early the next day, they break camp and head up to another place their disciples show them. These ministers of God: the missionaries and their family of disciples, along with their other disciples, they go up to a nearby attraction, known as "Falhan hut," a lowly beach hut with a grassy thatched roof, which is accessible by a bridge. This is where the group of ministers part ways with their other disciples. They then continue onward to a desolate isle known as Kerendoo, and also known as "Penguin city."

This area is a kept mangrove of injun mulberry, mustwood, banyan and latern trees, various sorts of ferns, and octopus bushes. It is also a haven for flying foxes and fruit bats. They pass through this subtropical area and walk across the waters of the Fushi Kandu channel with all the sea life going on beneath them: various sorts of sharks and rays swimming beneath the waters.

Once they cross the waterway between Kerendoo and Fushi Kandu, they walk up onto the lowly isle of Kanuhuraa. There they take a rest on the shores of this tiny forested island, before walking again upon the waters to another lowly and tiny isle of Fushi.

They end up crossing several such sundry isles of various shapes and sizes of the tiny variety, with

various exotic names, such as: Kandaru, Bileitheyrahaa, Hikandhirahaa, Fenboahuraa, Kudarah, Holhurahaa, Dhonberahaa with Usfinolhu park, Thunburi, and Hulhiyandhoo. Some of these isles have natural lakes and parks that they enjoy along the way, till they reach the more inhabited and developed island of Dhanbidhoo.

Dhanbidhoo

After having camp for some time on the coastal strip of beach, facing the much larger isle, in the fourth watch of the night, they walk on the waters of the short but rough channel that connects them to the south beach and picnic ground of the elongated stretch of an island known as Dhanbidhoo. From there, they walk up a long stretch of beach road, banked by grassy fields and subtropical forests on either side of them, which leads to the center of the large island village.

In pairs and in their groups, they go from the south beach area to the cafes, stores, and homes of the residents, where they share with these people, the message of the Gospel. The lady missionaries go and visit the nearby preschool, where they are allowed to share the Good News of the Gospel of John with the children there.

Soon, there on the green of a nearby field, all of the people of the village gather with these ministers,

having put their faith in Jesus Christ for the salvation of their souls. This squared field, which overlooks the nearby harbor, is where Amos stands before this village of new believers, who are sitting patiently on beach blankets and ornate rugs they brought with them.

He then speaks to them a message on "The isles of the sea and upon the land": "They have to do with a tribute to a conquering king, much as when the rider on the white horse, the Muslim world, Assyria, greater Assyria, the Assyrian, 'And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.' 'And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.' The land, being the provinces of an empire, as with the Alexandrian empire, or the beast of the land, Israel, that is greater Israel, she being the great whore, 'And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.' And, 'the isles of the sea', as with the Greek islands as examples, such as Cyprus, Tyre, or the beast out of the sea, as with the British isles, Europe, or the old Roman world, the anti-papacy, 'And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.' Amen and amen!"

When Amos finishes with the message, Levi then stands with him, and preaches to them on baptism. The ministers then go before them to the other side of the harbor and in to an eddy, off from a bank. There, they baptise some seven hundred newly born again believers in the waters there.

They all then return to the green, where they make camp. The villagers return to their homes to change and refresh, while some of them return to the campsite, where the ministers had done the same. They have their tents pitched, a campfire going, and their wet clothes hanging out on lines in the cool of the ocean breeze. Those, who return to them, bring with them alms, foodstuffs, and an assortment of camping things to camp out with the ministers for the night. There, they have a time of fellowship to sup, sing, and worship unto the Lord!

Kalaiadhoo

Then early, during the first watch, the ministers break camp, and salute their fellow brethren, who wish them, God speed. They then watch as these ministers walk the waters from the eddy of the shore all the way to the Kolo beach of Kalaiadhoo.

From there, they walk pass the cemetery on to the main road that leads up in to the village. Again, they follow course, going from homes, to small marts, and

little stores, sharing the Gospel with the villagers there.

They go all the way, having a multitude of villagers following them, to a community centre, near where the ferry is located. They gather with them some four hundred newly born again believers! The whole population of the village, they come out to sit with these ministers at the bank of the marina.

There on the bank, Rufus stands before this village of new believers, who are sitting patiently on beach blankets and ornate rugs they brought with them. He then speaks to them a message on "The kings of Tarshish and the isles": "These have to do with the great peripheral world that surrounds the world of Scripture; they brought gifts to Israel, when they visited the great city of Jerusalem, 'The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.' And as such they were blessed of God, 'The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.' They shall do the same again, when they bring presents unto the king's son, the Christ, as during the thousand years, 'Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.' 'Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.' God's

attitude toward the nations of the world and of the isles is 'as a very little thing', 'Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.' And of the islands, the same: 'O islands', 'Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment'; 'The isles', 'Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came'; 'He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law'; which extend 'from the end of the earth', 'Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof'; 'O isles', 'ye people, from far', 'Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name'; and the isles shall wait upon the Lord, 'My righteousness is near; my salvation is gone forth, and

mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust'; 'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee'; and 'And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.' So then, what shall become of these far-flung places at the end of the world? As John the Revelator prophesied, saying, 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' 'And every island fled away, and the mountains were not found.' Amen and amen!"

When Rufus finishes with the message, Acha then stands with him, and preaches to them on baptism. The ministers then go before them to the other side of the marina and out in to an eddy, off from the bank. There, they baptise these newly born again believers in the waters there.

They all return to the banks of the marina, where the ministers make camp on the sandy shore of the eddy, where a forested nook is behind them. Meanwhile, the villagers return to their homes to change and refresh.

Some of them though return to the campsite, where the ministers had also changed and refreshed. They have their tents pitched, a campfire going, and their wet clothes hanging out on lines in the swift of the breeze. Among those who returned to them, they brought with them alms, foodstuffs, and an assortment of camping things to camp out with the ministers for the night. During this course, they have a time of fellowship: of supping, singing, and worshiping the Lord!

During the first watch of the day, the ministers break camp, and salute their fellow brethren there. They, in kind, bid them, God speed. From there, the ministers walk the expanse of a beach road that leads out of Kalaidhoo and runs along the southeastern shore line of the island to a border area that splits between Kalaidhoo and Isdhoo.

They pass a fish farm along the way and come to a border station, where they are confronted by border guards, asking about their arrival there. Jesse says they are planning to visit the Haiytheli, an historical landmark of Isdhoo.

They allow them entry into the Mohammedan enclave, where they continue going up the road that leads into the center of the island village. As of course, they go in pairs in their groups throughout the streets and roads of the small compacted hamlet. This time though they are meet with fear and suspicion of their

intentions to share with them the word of God. Their proselytizing activities reach the attention of the local clerics and police. They form cadres that attempt to intercept these ministers, who they see as corrupting their people.

By the time the police are closing in to capture these strangers, the clerics have given chase to these evangelists. The clerics armed with clubs, bats, and machetes are chasing after these strangers that are outrunning them, going toward the cove at the point. When they reach the point, they run out onto the water and stand on the surf. The clerics and their cadre of guardians running at full speed run out onto the water and sink beneath the surf. They are caught in the waters, as the police arrive. They all gawk in amazement at the sight of these strangers standing out on the water in the surf.

The Lord causes a mighty swell in the waters before His ministers that bring in a colony of bluebottles that sting those clerics and guardians, floating in the waters. They quickly swim, abandoning their weapons, and lap all the way to the shores where the police help rescue them.

From Kalaidhoo to Kadhdhoo

These evangelists walk the waters around the point of Isdhoo and take refuge on a tiny nearby picnic isle of Fonagaadhoo. They take rest there and camp on it for the night. When they mount up in the morning, they walk on the waters of the ocean shoals. They walk down along an elongated stretch of coral reefs and sand bars. From day to day, they rest and camp on the tiny isles of Point Port, Munyafushi, Hanhushi, and Kashidhoo.

Eventually, they reach the tiny inner isles of Guraidhoo, where there are camps of fishing charters dotted out on the shoals. They take refuge there as well.

The ocean boats at present appear abandoned, so they take refuge among the marooned vessels. They rest against the faded-painted sides of the fishing boats. While they rest, they nosh on coconuts that they spike holes in and drink the milk; they also crack open the shell and cull out the flesh for them to eat. After they have refreshed themselves, they climb up in to the vessels to take shade from the warming sunshine. Within their hauls, they make refuge inside the vessels for the night.

During the third watch of the night, they stir from their sleeping places inside the vessels. The men build a campfire from the beech and deadwood that the

women have gathered up for them to use. After a modest breakfast of coffee and dried bread fruit, they again walk on the waves, between the ocean banks and sandbars, down towards the great isle of Maavah.

Maavah

The ministers come walking upon the waters, as the sun rises early to their east. Early birds of Maavah are at the harbor and park that feature a landing to the island. They catch a glimpse of these strangers, walking towards them on the waters. They stare in awe at the sight of these strangers walking towards them.

Maavah is a rundown resort village filled with Malay, Indochinese, and Injun refugees from the other lands at war. They have a commune of folk Mohammedan and Marian syncretic sectarians that make do with fishing and cultivating gardens, where they plant, reseed, and transplant from season to season.

Maavah was once a booming tourist attraction for wealthy Chinese and Russian businessmen. Whereas now she has seen better days, but they are nonetheless greeted by the young islanders, who are out and about early, playing in the nearby park. The ministers are then led by the young ones to the garden, where they show them their pineapple groves and hanging dragon cacti, among other things, which they trade and barter with their neighboring resort isle of Rahaa.

They welcome them with pineapple and dragon fruit. So, the ministers gratefully accept their fruits and they share with them the words of life, for which they believe and put their faith in Messiah. Some, among these youth, they run and alert their dads and moms to the arrival of these visitors. They come out by the dozens, hurrying them along, announcing that these visitors, "Come walking on the water!"

As this multitude comes and gathers around the ministers in the garden, Linus and Andron preach to them all on the Gospel: one to the audience at his left, and the other to the audience at his right, so large was the multitude! The Spirit comes upon all them there, as the Father draws them to believe and put their faith in Christ Jesus for the salvation of their souls.

Over a thousand Malay, Indochinese, and Injun islanders, as well as their children are filled with the Spirit to overflowing and praise the Lord in psalms, hymns, and spiritual songs. They express their praises not only in their native tongues but in the national tongue as well.

Acha and Rufus then preach to all of them assembled on baptism: again, one to the audience on his left and the other to the audience on his right. They heed the preaching and they follow after the ministers out to the beach area. The ministers have them form lines, according to their sex and age, to which they wade out

into the waters, and one-by-one, the ministers double up in baptising this multitude of new believers.

After they have baptised the multitude, these new believers return to their homes, while the ministers make camp near the garden. When most of them return, bringing with them alms, foodstuffs, and camping things, the men have a campfire going and the women are hanging out their wet clothes on lines.

As the sun sinks low in the darkening sky, a nice light breeze is blowing in from the surf. They all reassemble at the camp by evening tide, where they have a good time of fellowship, supper, as well as praise and worship unto the Lord.

After a while of singing and praising, they settle into a lull late at dusk, where Amos, being filled with the Spirit, sits before them all around the fire and preaches to them a message on "The isles of the heathen": "These have to do with the inhabitants of the sea coast, for which the Lord shall stretch out His hand and touch to revive them, 'The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.' Such ones are as 'the nation of the Cherethites', these being mercenaries and assassins, from which came the Cretans and Philistines, 'Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of

the Philistines, I will even destroy thee, that there shall be no inhabitant.' They sound a lot like those from the northern world, the Americans and Europeans that set to conquer all the world, but the Lord came against them, because of their many transgressions. As Zephaniah the prophet prophesied, saying of 'O nation not desired' that of the Israel of Babylon, 'Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.' So then seek ye the Lord while He may be found, 'Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger. For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.' Before the day passes that of the day of repentance, the chaff being the Jews, are found to be wicked and ungodly in the sight of the Lord, and so a time of God's judgment shall be meted out on them, 'Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make

even a speedy riddance of all them that dwell in the land.' And as Daniel the seer prophesied, saying of the Assyrian with his fleets that they shall subdue the old Roman world, 'After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.' Then shall come forth a certain number of nations from the peripheral world to come against the Assyrian, 'For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.' 'But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.' Moreover, as Micah the prophet prophesied, saying, 'And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.' And as Jeremiah the prophet prophesied, saying, 'For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.' 'And all the kings of Tyrus,

and all the kings of Zidon, and the kings of the isles which are beyond the sea'; 'Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.' And as Ezekiel the oracle prophesied, saying, 'Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?' 'Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.' 'And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.' 'Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.' 'The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.' 'All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.' And finally as Zephaniah the prophet prophesied, saying of the thousand year kingdom yet to come to fruition, 'And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the

coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.' However, before such things, the Lord must first deal with the nations that are roundabout Israel, prophesying, 'I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.' Such nations formed a confederacy against the Israel of God roundabout her, for which the Lord Himself thwarted their plans, 'This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.' As the psalmist rebukes, prophesying of them, 'Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.' Therein shall these things be at the sixth seal and even at the seventh vial, 'The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the

heathen.' 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' 'And every island fled away, and the mountains were not found.' These things coincide with the burden of Egypt, which is at the coming of Faithful and True on a white horse, in which The Word of God smites the cities and nations roundabout Israel, 'Ye Ethiopians also, ye shall be slain by my sword. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.' 'The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.' 'The burden of Nineveh. The book of the vision of Nahum the Elkoshite.' 'By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.' 'And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.' There at Jerusalem shall the camp of the saints be established, having conquered the Israel of Babylon with the sword of Almighty God, the KING OF KINGS, AND LORD OF LORDS shall assemble with His armies, 'And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their

voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work.' Herein is a call back to when that 'rejoicing city that dwelt carelessly' was the great whore, for which this is looking forward to the reprisal of Gog of Magog, 'This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.' Nonetheless, 'the rejoicing city' shall in the interim become millennial Jerusalem, from where the Lord 'shall rule them with a rod of iron', 'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.' Amen and amen!"

When Amos finishes with his message, the fellowship settles in for the night in their respective tents, while some of them return to their homes on the island. When morning is about to come, in the fourth watch of the night, the ministers of God break camp and bid the rest of their disciples God speed.

By early in the first watch, they reach ocean shoals known as Picnic isles. They take a rest upon the sandy shoal in the middle of the ocean waters. They then walk down to a tiny island called Bodumaabulhai, where they find a grassy and forested isle. They come upon a large pavilion at the bottom end of the isle. There, they set up a picnic upon the tables beneath

the overhead. They take in the subtle ocean breeze, noshing on some foodstuffs, as well some brewed tea and coffee.

Thereafter, they go out on to the sandy point of Kudamaabulhali. The men cast out lines to fish and end up catching some small fishes. They return to their picnic with enough fishes to roast over a campfire and make some boiled rice. They spend the night in their respective sleeping bags in the pavilion. When again in the morning, during the third watch, they break camp and walk upon the water down to another tiny isle named Kalhuhuraa. The little island is sandy and dotted with palms, and they come upon another pavilion and have a rest beneath the overhead. They again picnic, fish, and sleep there for the night.

In the morning, they walk down to a cove of crystal blue waters, known as Enberaha. When they walk onto the tiny isle dotted with palms and forested with trees, they come across a beach hut situated among the trees in the midst of the tiny isle. They open up the seemingly abandoned hut, with a grass-thatched roof, whickered-thatched sides, with open windows, and a thatched-floor adorned with rugs and carpets spread out across the floor. They make camp outside the hut on the beach front, where they build a fire. The men go and fish, pulling in some small fishes and netting a few sea creatures.

The beach isles are a series of small to tiny uninhabited isles that are either forested or dotted with palms. The ministers would walk across the waters, going from one isle to another, where they would picnic, fish, and camp. Eventually though, they came across a long isle with a beach road that stretches from the northernmost tip at a beachhead and runs through the northern stretch of the island. Having walked a good stretch of it, they come across an old island estate with numerous abandoned buildings of various sizes for different functions and purposes.

They explore these places, which include a manor house, a convention hall, a resort hotel, a pavilion, and a garden grove. The road cuts through the estate, which is situated in the midst of the subtropical forest. They camp out there on the campus of the estate, where they forge for some vegetables and fruits from the grove and forest. Later, they have a time of supper, while having a camp fire going in the midst of the campus.

In the middle of the night, there in the darkness, howls could be heard coming from deep in the forest. Strange voices and clamor could be heard coming from inside the buildings on the campus. The ministers wake up and stir from their slumber only to listen what they thought they heard go silent. They look out from their tents and stare out into the darkness. They notice ghastly lights coming from the

open windows of the manor and from out in the depths of the forest and grove. They are somewhat alarmed, but they end up going back to sleep.

A little while later, they are startled again by seeing a bright glowing light from outside of their tents. They again look out and see an old man tending to a campfire he had built, so as to warm himself, while having himself a coffee. During a night that has become strangely cold for the subtopics, the men come out to greet the man at the fire. He looks up at them and gestures for them to sit with him around the fire, so they oblige. He starts to speak rather slowly, talking up about the fire, saying, "Everybody likes a nice ol' fire!" The more he talks though, the more his face strangely contorts and his voice rises in fury, as he commands, saying, "How about that FIRE!"

Suddenly the fire flares up and swirls into a fiery pillar that reaches up high towards the night sky. The men jump to their feet and see in fright how deranged this old man's face looks and how his voice sounded, as he growls in hysterics, shouting, "C'mon, everybody loves a big ol' fire!" And the fire erupts into an even larger pillar that shoots up high into the night sky.

This crazed spectacle infuriates Jesse, as he sets his eyes on this crazed old man, pronouncing upon him, "O ye wicked soothsayer full of angst and malignity, thou twofold the child of hell, wilt thou not cease to

haunt this abandoned place? Lo, thy mouth shall be shut for a time and thy power stripped from thee, so that ye may flee this place and be given space to repent!"

The old man stood in fright, realizing he could not speak and that his power was gone. He cowers in fear and flees out into the darkness of night. The men put out the fire and return to their respective tent to sleep. Late in the first watch of the day, they break camp and walk down the beach road towards Rahaa.

The ministers come across a once sprawling villa complex in the middle of the Kudafares island. They find a local dive bar that is dry. They split into two groups of teams and go from the beach houses to a beach restaurant, while the other goes to the lakeside resort houses and then on to an oceanfront beach house and pavilion. Some of them are up early, while others are occupied with locals. They all eventually meet up at a sports club, facing the square of the harbor.

"Revive us again" is the theme of revival among numerous Filipinos, Balinese, and Siamese come out to hear the Gospel, in which they believe, as they once did, before they had fallen from their faith and into despair. These expats once had vibrant lives as prosperous hosts of a once grand resort.

When the ministers arrive at this sprawling rundown resort complex, they go in pairs and in their groups

throughout the lakeside condos, bars, restaurants, which are between the lake and harbor of the village. They preach the Gospel to desperate Filipinos, Balinese, and Siamese expats, as well as to their Maldivian families of beachcombers, bartenders, and nurse maids.

They gather this multitude down at the lakeside to which Jesse and Levi have a charter boat launched out into the middle of the lake. From aboard the boat, Jesse calls to them, which are gathered, where the whole village has come out to hear these ministers. The message of the Gospel resonates throughout their hearing, and to all those at the bank of this gigantic lake that is bound to the village, echoing eastward. The Spirit of God then comes upon them and they all hear clearly the Word for the Gospel's sake, so they all heed the call and put their faith in Jesus Christ for the salvation of souls. They then as a people are revived again! And they being filled with the Spirit, begin to praise and worship the Lord in tongues of Greek, Hebrew, Arabic; their native tongues of Filipino, Balinese, Siamese; as well as their national tongue of Dhivehi.

Levi then goes up beside Jesse and preaches to them on baptism. They instruct them to come out in lines, according to their sex and age, into the waters of lake. There, the remaining ministers have position themselves out in the waters, and are awaiting these men, women, and children for baptism. They baptize

some five hundred newly born again believers; and they come up rejoicing in the Lord with praises and psalms of thanksgiving.

When they are done with baptism, they gather these newly revived believers, and Jesse imparts to them, "An Argument against Cessationism and Continuationism": "The origins of this false doctrine, Cessationism, began with the Reformation in the mid-16th century, and carried on with some denominations, which came out of the Restoration of the mid-19th century. This doctrine teaches the belief that the spiritual gifts ceased at the end of the 'Apostolic Age'. Cessationists believe that the 'Apostolic Age' ceased at the end of the 'Acts of the Apostles'. They claim that where Paul addressed 'the church of God which is at Corinth', in which he said, 'And last of all he was seen of me also, as of one born out of due time', is where the 'Apostolic Age' had ended. Furthermore, they claim that where Paul said, 'Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away', indicates that the spiritual gifts had ceased. These interpretations are private and erroneous, as they fail to take into account the context in which they are included, as well as what Jesus taught in regards to these matters. What Jesus actually taught was that the 'Apostolic Age' would not end until 'lo, I am with you alway, even unto the end of the world.' So, this Apostolic world is that of the

New Covenant, for which the writer of Hebrews said, 'In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.' Furthermore, Paul testified of this covenant as a spiritual one, 'Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.' And from the death, burial, resurrection, and ascension of 'the testator' until 'after men are dead', those being 'ministers of the new testament' is the time and season for which that 'testament is of force', 'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.' Suffice to say this Apostolic world, from when Jesus sent out His twelve disciples to 'the end of the world', is still and has been in effect! Major proponents of Cessationism are Calvinists and Campbellites. These Reformers of all branches of

Protestants and Restorationists of certain mystics, sectarians, and cultists have such heresies to number to their shame. Of such are the Mormons, Dispentionalists, Zionists, Russellites; and an outlier being the Millerites. Then, there is the other false doctrine of this equation, Continuationism, for which the origins lie with the Pentecostals, who believe that the spiritual gifts were recovered or revived with their arrival in the late-19th century, in the form of 'latter-day restoration' or 'revival movements'. However, the spiritual gifts never ceased with the purported 'end' of the 'Apostolic Age'. There was and is no continuing of them since they had not ceased. They have been given by Christ and have been distributed or dispensed as the Spirit of God wills upon those worthy to receive them, such as those believers who excel in the fruits of the Spirit! As such, these spiritual gifts, or powers, are given by Christ, 'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.' These gifts are powers from God, 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.' These powers, such as speaking in tongues, are given to preach the Gospel in different languages, 'we do hear them speak in our tongues the wonderful works of God.' Moreover, the Apostolic world has existed since it was first inaugurated by Christ Himself, 'And Jesus came and spake unto them, saying, All power is given

unto me in heaven and in earth.' 'Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.' Sure, Paul spoke of a time when such things shall cease, but when? Jesus Himself declared when that will be so, 'and, lo, I am with you alway, even unto the end of the world. Amen.' Now what of apostles and apostleship? Paul outlined a succession, from Peter to himself, 'And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.' Such ministers and such offices began with Peter, then with 'the twelve', and then with more than five hundred brethren at once in Galilee, after Christ's resurrection, 'And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' To be one of 'the twelve', one must have been there at the Lord's baptism, by John, to when He ascended unto the Father, 'Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' This though is not

about being an apostle, but having been an eyewitness of Christ, during that time and season of His earthly ministry, so as to be included as a part of the fellowship of 'the twelve', 'Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us'. And then James, 'But other of the apostles saw I none, save James the Lord's brother'; and of 'these men', were of the seventy disciples, 'After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come', which were all present and accounted for during the forty days after Jesus' resurrection, 'To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God'. Paul considered himself, 'the least of the apostles', and as 'one born out of due time.' For which, he prophesied of godly ministers, 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers'. Paul gives us a descriptive mission statement of ministers of God, 'For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ'. 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his

grace'. Beginning with apostles, who are planters of churches; prophets, who are proclaimers of the word of God; evangelists, who are preachers of the Gospel; pastors, who are bishops and deacons, along with the elders of the presbytery and of the local churches; teachers, who teach the Bible in sound doctrine; the discerner of spirits; the workers of miracles; the healers; the helpers over operations; the administrators over the governments; the speakers of diversities of tongues; the interpreters of such tongues; the givers of words of wisdom in prophecy; and finally with the givers of words of knowledge in revelation. These are the spiritual gifts that emanate out of the riches of God's grace. And then finally, Jesus Himself prophesied of the sign gifts, which follow his evangelists, those who are commissioned, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name': these, being the casting out of devils, speaking with new tongues, taking up serpents, drinking of any deadly thing that shall not hurt them, and the laying of hands on the sick, for which they shall recover. So, 'In my name' is given the power to forgive sins, 'For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.' To cast out devils with

the power against unclean spirits, 'And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.' To speak with new tongues, as in diversities of tongues, 'And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' To take up serpents, which is the discerning of spirits, 'And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.' To drink any deadly thing and it shall not hurt them, as with wormwood, myrrh, gall, bitter drink, is again the trying of spirits, 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.' 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.' And to lay hands on the sick and they shall recover is the gifts of healings, 'Is any sick among you? let him call for the

elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' Amen and amen!"

Sometime later, the ministers go and camp inside an old boat house that oversees the harbor. Some of their disciples come to them in the morning and treat them to a breakfast they have prepared and serve for them. When they have finished, they pray with their hosts. They then mount up and go out to the harbor, where their disciples see them all with almsgiving. They watch, as these ministers walk out onto the water of the harbor and tread upon these waters. They walk across a sandbar, going down to the small isle of Kudafushi, where they camp out on the beachhead there.

In the morning, they mount up and go around a stretch of sandy beach, where they come upon a beach road that leads them to these sets of beach houses situated at another beachhead of the isle. They look dilapidated and for seasonal use, so they camp there for the night.

From there, they walk across the expanse of a shallow watery sandbar, coming to a floating dive bar gone dry. These places are mostly desolate islands forested with palms and mangroves, from where they walk the waters to the small green of the Boduhuraa Kulhi

mangrove, which offers some sandy floor spaces for camping.

The next morning, they break and walk across the waters to some other tiny uninhabited islands and then come across a beachhead of the Kundahandhoo isle. Their arrival is met by numerous beachgoers from the nearby island village, just beyond the beach road that cuts through the midst of the island. The beachgoers and their families are then perplexed by their arrival, having seen them walking on the waters and onto the sands of the beach from the surf.

The ministers waste no time in preaching to them the Gospel; and those of them in their hearing, believe and put their faith in Christ Jesus for salvation of their souls. Jesse and Levi then lead their fellowship of ministers and disciples up to the beach road and into the town. The lady ministers are sent to the school, while the men go to the hospital. From these respective places, they minister among the children and the sick, preaching the Gospel, and with healings and miracles, as much for those in need of such ministries.

They gather outside of these places numerous men, women, and children, who have received the Gospel and believe. They then lead these new believers to baptism on up to a park lined with palms, which is sandwiched between an inlet harbor and the inlet of a

boatyard. There, they baptize some two hundred fifty newly born again believers.

The ministers then go from there to the seaside of a beach estate on Medhoo isle, having walked across the causeway bridge to the other side. They come across a sandy main road with a beach house located just off from a three-way road. They look around and see no one out and about, so they go up to what appears to be the main house, for which there are other buildings located around the estate. The head of the household spots them and comes out to greet them. He introduces himself as Moosa, for which he says that he is the owner and proprietor of a palm oil processing plantation there on the isle. He shows them around, being accompanied by his wife, Darifa, and their three children, Abbas, their son; and Hadeet and Bibi, their two daughters.

Along the way, they share with him and his family, the Gospel, to which dozens of his workers also gather to listen to the message of God. They sit out on a grassy clearing, with palms lining between the barn and the processing plant. Acha and Linus share with these dozen or so workers the Gospel message; and they come to Christ Jesus for the salvation of their souls. They then preach to them the message on baptism. So, they down to a nearby beach, where they baptize these newly born again souls in the waters there.

The ministers camp out between the barn and the plant for the night. In the morning, they are met by the family and their workers, who wish to follow them onto Hithadhoo, so as to witness their ministry there. So, they all go up the island road, which is banked between subtropical forests; and they walk across the causeway, between the seas to a sandy hook forested and bound by a vast and deep mangrove that forms what looks like a gigantic lake.

Hithadhoo

The ministers walk the long expanse of the beach between the sea and the forest till they reach a clearing, where they walk through a sandy courtyard that connects to the main road. They walk from there till they reach the island village of Hithadhoo.

In the midst of the village, they go in pairs and in their groups from street to street and from home to home, including the school, where they share the Gospel. This message and the Spirit that flows with the word of God draw numerous men, women, and children.

They come out and meet with the ministers, where they are all gather to this large sandy and grassy football field, near the harbor. Acha then stands before these newly born again believers and preaches to them on baptism. So, they all go out to the nearby landing from the field and the ministers baptized over

a thousand believers. By evening tide, they finish with the baptism. They then gather again on the field, where Andron teaches them a message on "The islands of the sea": "The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, to Egypt, Pathros, or Sudan, Cush, or Ethiopia, Elam, or Iran, Shinar, or Greater Israel, Hamath, or Syria, and the islands of the sea, or the Americas, 'And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.' Then unto the islands, such as the aforementioned nations, the Lord will repay unto them, recompence to those enemies, which remain, 'According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.' These 'islands' are foreign nations of the peripheral world to that of biblical world of Revelation, 'And every island fled away, and the mountains were not found.' Again, these islands are the peoples beyond the sea in the maritime regions of the peripheral world; they are called upon to repent to the Lord, while there is still time before the judgment, 'Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment'; 'Let them give glory unto

the LORD, and declare his praise in the islands.' For then there shall come the Lord's judgment upon the world that His wrath and glory, 'For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many'; 'For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.' So, we say unto you here, 'Come' unto the Lord, while there is still time, as the Lord testified, saying, 'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.' 'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' Amen and amen!"

When Andron finishes with a message, the ministers make camp there near a canopy of palms that forest the hedges of the field. The new believers return to their homes to refresh themselves; and when they return, they come bearing alms, foodstuffs, and gifts of the wares for the ministers to receive with thanksgiving.

They have an evening of fellowship with sup, song, and worship that goes on well into the night. Meanwhile, the ministers have their wet clothes hung

out on lines that stretch between the trees. Sometime thereafter, they bed down in their respective tents for the night. Some of these new believers camp out with them in their respective tents, blankets, and ornate rugs.

Early in the first watch of the day, they all break camp, having a quick breakfast with one another. The family and their workers, who had accompanied them thus far, return to Medhoo, while the rest of these new believers see these ministers off from beside the harbor. They watch, as these children of God walk out onto the depths of the ocean waters.

Between there and the Maamendhoo isle, they come upon a beach, where the main road meets the sand. There, they go in pairs and in their groups in to the small island village, where they share the Gospel from home to home, from mini-mall to mini-mall, in which they gather unto themselves a multitude by the drawing of the Spirit!

They all gather at a fishing village; and there in the courtyard of a processing plant, Acha and Linus preach to them on baptism. So, they go out into the waters at a nearby boat house, where the ministers baptize some five hundred new believers in the ocean waters.

When they finish with the baptism, all these baptised believers return to their homes, while the ministers go and set up camp in a large nearby playground. Later

on a lot of them return with alms and sundry to camp out with them there on the sandy green. As they settle in their fellowship, Jesse gathers them in his hearing and delivers to them a message on "The wild beasts of the islands": "These and their lands are of the peoples on the outskirts of the world that is at center in the end that is to come, 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.' When the end of the world finally does arrive, the reach of the Lord shall extend even into the uttermost parts of the world, 'And every island fled away, and the mountains were not found.' Then, 'the wild beasts of the islands shall cry in their desolate houses', for drought shall come upon them, because they have forsaken the Lord, when His name had been made known unto them, 'And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.' 'The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.' So that in the Lord's wrath, He shall bring great calamity and drought upon these places, for they have forsaken Him, when His name had been made known unto them, 'I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.' 'Therefore the wild beasts of the desert with the wild beasts of the

islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.' How shall these things be save the rider on the pale horse comes, whose name is 'Death' and 'Hell', of which these 'followed with him'; a yellowish green spirit that comes to kill, with sword, with hunger, with death, and with the beasts of the earth, 'And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.' And what are these beasts of the earth that are 'the beginning of sorrows', but that of the false prophet from the universal west; warmongers from the communist east; artificial sacristy of crony capitalists coming from the north; and muhammadans coming from the south. All such things converge towards that great city known as 'Sodom and Egypt' and then the end shall be thereof at Armageddon, 'And he gathered them together into a place called in the Hebrew tongue Armageddon.' Amen and amen!"

When Jesse finishes with the message, they all settle in for the night in their respective places on the green. When sunshine dawns over the morning sky, they all break camp. The ministers depart from their disciples with God speed.

From the harbor, the ministers walk out across the waters to the sandy landing of Hulhimendhoo isle. The small pear-shaped isle is mostly forested with a small beach estate and greenhouse situated near the bank of the landing. They pass by what appears to be a seasonal retreat, in which they set up camp there.

When they have finished camping there on the morrow, they walk out onto the depths of the ocean waters to a once high-end, upscale, luxury resort village of Olhuveli isle. Since the isle's heyday the massive complex of a hotel, banked by extensions of condos and villas on poles, has fallen on hard times. While exploring the overgrown island, they come across several beachcombers and refugees that have made the failing facilities their homes. They are introduced to these wayfarers, who show them their once luxury pool that they maintain for their use, as well as old properties that they have converted into gardens and groves.

The ministers share with them the Gospel, as their hosts invite them to stay in several of depilated villas or condos that are for seasonal use. They oblige them and stay for the night. But in the meantime some of these folks do believe on Jesus Christ for the salvation of their souls; and the ministers do indeed baptise them.

On the morning of the next day, these wayfarers see off these sojourners from a landing at the far end of

the island. While the ministers walk out on the deep of the ocean between there open sea, they cross a sandbar out in their midst. They then continue onward out on to the depths of the ocean waters.

While walking their way across the deep, a fishing trawler then comes alongside them there. The fishermen are amazed at these strangers walking on the depths of the waters out in the middle of the ocean. The vessel slows down and stops at their walking, they offer to pick them up and take them where they want to go. So, the ministers oblige their hospitality; and the fishermen lend them helping hands to come aboard the ship.

The captain then sets steam and rolls along some nautical kilometers up along the south end of Gaadhoo isle. At about a half a nautical kilometer out from the sea, facing the sea shore of the isle, the ministers step out of the ship and begin to walk on the water again. The crew watches from the trawler, when Levi turns around and faces the crew from standing on the water. He preaches to them the Gospel, for which these harden fishermen believe and put their faith in Christ Jesus for the salvation of their souls.

Gaadhoo

The ministers continue on toward a sandy landing that drapes out to a shallow water sand bar of a beach.

They reach the landing that connects to a beach road that cuts across the island. They walk quite a ways, taking some stops and rests along the way. They finally reach a small island village nestled among forests and lush green spaces. They come across what amounts to a family estate that has a few roads crisscrossed for streets.

They are introduced to a rather large family of old stakeholders that have held that isle for generations.

They have a family name of Veer, for which the patriarch is Maynard, his wife Clemira, and a dozen of their children, ranging in ages three to twenty one: seven boys: Rome, Fath, Ahmed, Chester, Henley, Bahir, and Casildo; and five girls: Casilda, Ameera, Halima, Jameela, and Kalee. Along with their servants, some of whom are foreign expats of Filipino and Indochinese.

These visitors are well received on the estate, as the family is very hospitable. They have these sojourners join them on their veranda and nearby gazebo for tea or coffee. The ministers relax with the family, as Jesse regales them with why they are there and how they have come to arrive there. The family is intrigued, so they inquire for more, and Jesse obliges them by sharing with them the Gospel. The Father draws, as the Spirit fills them to believe; and indeed they do put their faith in Christ Jesus for the salvation of their souls.

They are elated in the Spirit, they and all their household have become born again that afternoon. The patriarch engages Jesse to tell him of a prophecy, as he has a keen interest in such mysteries. So again, Jesse obliges him and his household gathered on the green, saying, "The Voyage of the Black Sun": "Here is the story of the 'Black Sun', for she was a gigantic German warship, modeled after the Bismarck, for which she served in the Fourth Reich. She was helm by a certain 'Ernst Romero', a Reich captain, an Italian Fascist with a Franco-Nationalist Spanish crew. Her haul held a four-barrel chamber of hypersonic intercontinental ballistic missiles that fired over the Americas in the north and denoted their warheads over a 350 km radius over the islands and coasts with electromagnetic fallout. 'And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.' During the course of the war, she was sunk in the North Atlantic, only to be dredged up, and taken to port. Later, she was recommissioned by a Greek shipping magnate, christened as the 'Golden Dawn'. She served, shipping war supplies to Persia, which was targeting Turkiye for war. 'Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any

that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.' Towards the end of that regional war, an Ashkenazi New Yorker mogul bought the ship. She was then retrofitted as a cruise ship to transport his Ashkenazi brethren to greater Israel. Within the heart of that great vessel kept behind the boilers was a secret chamber. And within that secret chamber was an androgynous rebbe to establish a house in that of Shinar, where she shall be set upon her own base. 'Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it

into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.' Then there 'in the desert' is that of greater Israel and that of 'a king of fierce countenance', 'And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.' 'Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.' And there 'in the secret chambers' is that of the ephah with the woman wickedness within, 'And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.' This woman is of corruption, for which the ways, means, weights, and measures are used of him, the false prophet, to institute usury that of crony creature comfort capitalism. Thus, the rider on the black horse ushers in this sort of cronyism, with a reserve currency, a fractional reserve banking system, and a collection of

rainbow-colored hollywood wands to bewitch the peoples of the world, 'And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.' All of which the synagogue of Satan partakes of and indulges themselves in, to the worship of Mammon and Remphan, for these are spirits of antichrist, the ghosts in the machines of financial and economic corruption to capture and ensnare the peoples of the world, 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.' 'Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.' 'Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.' 'And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.' Heed then the words of Christ in prophesying of such days yet to come, proclaiming, 'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and

wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.' Amen and amen!"

Having told them of this prophecy, Jesse speaks to them on baptism, for they heed the call. So, the ministers have the family and the entire household goes out to the nearby sandy stretch of beach. From the shore, the ministers wade out into the waters and positions themselves apart from one another and baptize each of them, according to their age and sex.

Their hosts invite them to stay in their guest houses for the night and have supper with them in the manor. They indeed accept their hospitality and stay for the night in their respective guest houses. When morning arrives, their hosts have breakfast served for their guests to partake of, before they are to leave. When they finish, they gather on the veranda, in which the ministers pray over their hosts, before departing the estate.

Fonadhoo

The ministers go out the way they came by the main road that takes them out to the landing where they had arrived the other day. They walk along the waters of the shallow ocean bank to where they finally reach the narrow sandy point of Fonadhoo isle, which juts out from the island proper. They walk upon sandy road of the elongated bank that overlooks what is known as Lake Laamu.

Fonadhoo isle is the capital island of the atoll and thus has the most multiethnic of a population than all the islands in the atoll. There is a multitude of various folks from all other Asia represented there, from native Maldivians, to Malays, Indochinese, Chinese, Japanese, Korean, Hindoos, Filipinos, Sinhalese, Tamils, and even Moors.

They take the main road that cuts up the stretch of the elongated isle till they reach the island village. They go in pairs and in their groups through the streets to various stores, cafes, and homes, sharing the Gospel with all and sundry in their hearing. They gather unto themselves numerous men, women, and children, who believe and put their faith in Christ Jesus for the salvation of their souls.

They lead this multitude out to a bank at the harbor, where Jesse and Levi preach to them on baptism. So, they lead these newly born again brothers and sisters

out from the platform and into the waters, where they baptise over twelve hundred new believers. With the baptism over the multitude of new believers return to their homes. The ministers, on the other hand, go and make camp in a large rectangular park and football ground nearby the harbor. There is a field house with bathrooms in the midst of the wide open green, where they take turns to shower and change into dry clothes. They hang out their wet clothes around the field house to dry.

As most of the multitude return to fellowship with the ministers at their camp, Levi gets up before them all gathered there, sitting on the green, and shares with them a message on "The people of Acts 2": "Consider the world of Acts? Of where and when it began? Well, it began in Jerusalem on the day of Pentecost! Who was among them? There were 'Jews, devout men, out of every nation under heaven.' They were of the diaspora, who were from beyond the Jordan, those of Mesopotamia and Parthia, 'Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.' There in the midst of them were Galilaeans, a local people considered heathen, 'And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?' Even the officers of the chief priests, as well as the Pharisees, the religious leaders of Jesus' day, said of Christ in contempt, 'Art thou also of Galilee? Search, and look: for out of Galilee ariseth no

prophet.' And even a would-be close disciple of Christ, upon hearing of Jesus, had doubts, because He was from Nazareth, 'And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.' Even more so, when Peter denied Christ, the maids of the high priest recognized him as a Galilaean, because of his spoken tongue, 'Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.' 'And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.' 'And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.' 'And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.' From the cardinal directions of the great city did come those from the East, North, South and West, 'And how hear we every man in our own tongue, wherein we were born?' From the East of old Medo-Persia, there came Parthians, Medes, Elamites, and 'the dwellers in Mesopotamia, and in Judaea'. From the North of Asia Minor, especially the Roman province of Pergamos, came those from Cappadocia, Pontus, Asia, Phrygia, and Pamphylia. There from the South of North Africa came those from Egypt, Libya by way of Cyrene. Then, from the West, by way of Mediterranean Europe came 'strangers of Rome, Jews and

proselytes', as well as Cretes. And then finally again from the South in Arabia did come from the three courses of Arabia: Petraea, Felix, and Deserta, all of those Arabians. These Arabians being Semitic peoples of Joktan and Arphaxad, of the great desert peninsula, which is bounded by the Red Sea in the west, Persian Gulf to the east, the Indian Ocean to the south, and the Euphrates River to the north. They all declare that 'we do hear them speak in our tongues the wonderful works of God.' Amen and amen!"

The multitude of Fonadhoo appreciates this message, as this speaks to their kindled-spirit of representation there. Many among the multitude break out alms, foodstuffs, and wears to share with their gathering, especially with the ministers for their work among them. They spend their time well into the evening, singing among themselves in psalms, hymns, and old spiritual songs, making melody in their hearts unto the Lord, and singing with grace, melodies, such as: "Michael, Row the Boat Ashore"; "He's Got the Whole World in His Hands"; and "Jesus Loves the Little Children." After such a refreshing time of fellowship, they settle down for the night in their respective tents, on their respective blankets and ornate rugs.

Crossing the Causeway

By dawn's early light, the ministers walk the expanse of the Fonadhoo Causeway. They walk the right shoulder between the white-line and white-painted barricade blocks. They stop at a garden restaurant for breakfast. When they finish, they part ways with their fellow ministers, for whom they give each other holy kisses, before they wave God speed to each other.

The missionaries then take up their belongings, and they proceed around the corner from a lounge and approach the intersection towards the airport.

As they approach the intersection with the airport office off to their right, they come across a cadre of policemen. They stand there, waiting for them out in front of the office lot, near a substation. They are quickly accosted by the officers and ordered to go with them.

They are ushered to the main office, where they are seated in the lobby. A high ranking officer, a major, comes out from a suite of offices situated behind a booking station. He informs them that they are being detained, pending a review of their immigration status. They are ordered to get their passports ready and to present them for inspection. The major then begins to collect their passports and gather them into a plastic storage trey. He hands this off to a lieutenant, who hurries from the lobby to somewhere beyond the booking station.

While he is gone, the major informs the missionaries that they will see the immigration judge before they will be allowed to leave the country. After a while, the lieutenant returns and alerts the major that the judge is ready to see the missionaries. So, they are brought back through a long hallway, lined with offices of closed doors on both sides, to a set of double doors that are opened by bailiffs to allow them to enter into a small court room. There before them is a magistrate seated on his judgment seat, for which the court is in session. They are then brought before the bench.

The judge has before him their passports laid out on his bench, for which he pronounces, "You stand accused as proselytes! Several witnesses have reported of your activities on the islands. You hereby deported and proclaimed persona non grata to this republic."

Once he has pronounced sentence, he then stamps each of their passports the mark of 'persona non grata' with the republic seal of the 'no return'. So, their passports are then returned to them and with a pound of the gavel the judge dismisses them. They are escorted from the court and are led by a cadre of officers to the airport terminal. They are escorted through customs and immigration to a waiting area, where they wait for their flight to be called.

The officers keep a close watch over them, as their flight is finally called. Likewise, the officers escort them through the boarding chute and on to the plane.

While the missionaries take their seats, along with other passengers, the officers stand at the helm of the plane until the flight is ready for takeoff. As soon as the plane is ready to taxi, the officers leave the plane and the doors are shut and sealed by the stewardess.

Layover at Providence in the Seychelles

The missionaries touch down near Victoria, the capital city on the island of Mahe, at the international airport. This stop is the first leg of their flight to Antananarivo in Madagascar. Although the capital city is on this island, the airport is quite a ways from there.

Very early in the morning, while still dark, during the fourth watch, they arrive for an extended layover of several hours. To pass the time, they are moved to venture out of the airport and take in a local nearby village. So, they secure a temporary group visa and exit the airport. They then take a taxi bus to the village of Providence, a few kilometers from the airport.

While there, they walk across the cobblestone plaza, as the sun rises over them. They go in pairs, in groups of four, to all points of the seaside town, where they preached the Gospel to the townspeople. From those that receive the message of the Good News, they also receive the Spirit of Christ and believe on the Lord for their salvation.

There among them is a discipleship of some fifty newly born again believers that are gathered by the missionaries to the grand cobblestone plaza. Beneath a pavilion there in the plaza, Amos goes before this multitude and begins to teach them on "Mothers of harlots and sodomites": "There are whores, who are mothers of sodomites, and they are unwed, and without virtue or purity, 'And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.' This then is the spiritual condition of this island culture, 'And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.' If you are unmarried, then you must be a virgin, 'There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.' And, 'The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.' But, if you are married, then you must be a wife to your husband, 'Know ye not, brethren, (for I speak to them

that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.' And she is bound to her husband, as long as her husband lives, 'And if a woman shall put away her husband, and be married to another, she committeth adultery.' Rather though under such conditions, a man is better off being celibate, as Paul the apostle advocated, saying, 'It is good for a man not to touch a woman.' Yet, Paul also cautioned, saying, 'Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.' 'For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.' As an example of this, Jesus called out the Samaritan woman at the well for her adultery, 'For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.' Yet, she was restored to Messiah, as she professed unto the men of

her city, saying, 'Come, see a man, which told me all things that ever I did: is not this the Christ?' Indeed, this Son of man is the Christ! So again, Paul advocated, saying, 'I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.' Know the order of God for man and woman in relation to one another, 'But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.' How men and women are to comport themselves properly and righteously unto the Lord, 'I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.' And so the woman having been beguiled in transgression was cursed of God in the

jeopardy of childbirth, 'Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' But, there is a promise that if the woman be found faithful in her charity and holiness before God and man, then, 'Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.' If then you are a mother but unwed, then marry the man who conceived in you the child you bore. But, if you have many children by different men, the marry the one who will have you. Be faithful to him, for, 'Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body'; and, 'Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.' Likewise, 'Husbands, love your wives'; 'So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.' 'Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.' To the mature women: teach the young women of godly things, 'The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet,

chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.' To the men of these islands, become men of God, strong and vibrant in the things of God, 'This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.' Amen!"

There among the multitude gathered the Spirit moves in the heart of a certain young Creole man to come forward and express his desire to undertake this good work. Amos finds that his name is Daniel and commissions him to do as the Lord commanded, instructing, "Make disciples from these islands, baptising them in the name of the Father and the Son and the Holy Spirit, and teaching them to observe all that the Lord has commanded in His Word!"

He then bestows unto him a Bible in Seychellois Creole and again commissions him, as the Lord

admonished His disciples, saying, "My mother and my brethren are these which hear the word of God, and do it."

The young man receives the Bible gratefully and stands alongside Amos, as he continues, saying, "So is there at least one young woman among the Creoles of these islands, who is in the flower of her age that of being a virgin and chaste, to come forward and receive this man of God?"

There among them comes one named Lois, who is moved by the Spirit to come forward and receive this man of God. She is indeed in the flower of her age, a virgin and chaste. She also expresses her desire to be an ensample for the other young women, as well as a true wife unto her husband.

Amos then pronounces over the two of them, imparting to them the Word they need at this moment, proclaiming, "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry."

They, being betrothed to one another, ask of the missionary, saying, "What shall we teach them?" To which Amos, prophesying, "That if these people do not repent to the Christ, having been brought to the truth of the Word, then, as Jesus prophesy, saying, 'But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were

before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.' Amen and amen!"

When they have dismissed the fellowship, the betrothed couple invites the missionaries to visit the home of the bride to have a supper, before they are to return to the airport.

Layover at Moroni on Grande Comore of Comoros

When the missionaries arrive at the airport at Moroni on Grande Comore of Comoros, they are refused entry into the country. Instead, they are restricted to spending their layover in the terminal.

Nonetheless, they go about those in the terminal, preaching among the Comorians, Creoles, and Muhammadans there, the Gospel, according to the "Romans Road." They then gather to them several dozens of those, who receive the word of God by the Spirit of God, and put their faith in Christ Jesus for the salvation of their souls.

While they gather for the missionaries to minister unto them, there arose a snide cynic among them, who protested, accusing, "If anyone tells you that the gospel is found in Romans, they are deceivers!"

So then, Rufus, moved by the Spirit, stands among them there, seated on the floor of the terminal. He begins to teach them on "Beware of false brethren": "The word of faith that is mentioned by Paul in Romans is the Gospel, which the apostles preached, 'But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach'. The same is what Jesus commanded, saying, 'Go ye into all the world, and preach the gospel to every creature.' Paul then proceeds to outline the gospel message, beginning with justification: confess with thy mouth the Lord Jesus; and believe in thine heart that God hath raised him from the dead, 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Once justification has been satisfied by the believer, then Christ's righteousness is imputed in you, 'But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.' Confession of salvation in Christ Jesus is also profession of faith in Him and His finished work on the cross for our salvation, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' Public profession of the Gospel is to identify with Christ, 'We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing

that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.' So then, 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Our confession of faith in Christ Jesus is then justified, 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.' As was said, 'For the scripture saith, Whosoever believeth on him shall not be ashamed.' So then again, our sure foundation in Christ provides us with eternal life, 'As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.' Consequently then, we are one in salvation, no matter the divide between circumcised and uncircumcised, 'For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.' Paul would further elaborate, saying, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' As Paul articulated, and making very plain, saying that 'a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.' Paul then finally makes plain to sum up his Romans gospel, 'For whosoever shall call upon the name of the Lord shall be saved.' Luke also records of Peter, echoing Paul,

saying, 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Moreover, Paul crystalizes his whole Romans gospel to the Corinthians, proclaiming, 'And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' So then continuing and exhorting how such a gospel is disseminated, admonishing, 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' Preachers, or evangelists, are then called to be sent and go forth to preach the Gospel, 'And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' Even Isaiah the prophet made such a prophecy, saying, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!' Unfortunately, not all, who hear or read the Gospel, believe on Christ for the salvation of their souls, 'But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?' So what does the word of God mean to obey the Gospel? As Jesus said of the Father, proclaiming, 'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up

at the last day.' Such faith then comes by hearing (or reading) the word of God, which is also the word of faith, 'So then faith cometh by hearing, and hearing by the word of God'; and prophesying of the Gospel and of the Word, Paul proclaimed, saying, 'But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.' So, after all of this, are those, who dispute and try to confound such clarity of the gospel message from the very word of God, such ones are false brethren, as Paul condemned of them, saying to the Galatians, 'But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.' Such false disciples are bound by the circumcision of dead works, for which they must repent if they ever desire to obtain eternal life in Christ Jesus, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.' Such workers of iniquity are, as

when the serpent beguiled the woman, they say with the snake, professing, 'Yea, hath God said, Ye shall not eat of every tree of the garden?' And lying to her, they confound the word of the Lord, saying, 'Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Such reprobates say and do, as Paul warned, saying, 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.' So, we do, as Paul proscribed and mark those, who teach contrary to salvation in Christ being imparted by grace through faith, 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' Amen and amen!"

When Rufus concludes with his message, this multitude of new believers begin to break out in praise and song of the Lord, as the Spirit gives them the power and ministry. There in the midst of the terminal, these new believers erupt in joy and adoration of Christ Jesus. Such worship garners the attention of the Comorian authorities, who respond to this display by seeking out those responsible. They close in on the missionaries and take them into custody.

They have them sequestered in an airline office until their flight is called for boarding. They then have them escorted onto their flight and stand with them, as they are seated. When their flight is ready for take-off, the officials leave them there seated for flight.

Layover at Pamanzi on Dzaoudzi of Mayotte

The missionaries touch down at the airport on Pamanzi island of Mayotte. They disembark from their flight, and proceed through immigration and customs to register for a temporary visitor group visa, so as to minister to those on this tiny island.

As they exit the terminal, they take a shuttle bus to the roundabout of the commune. From there, they are dropped off at a stop. A little while, they wait at the stop. A local tour bus then stops by and they board it to take the byroad northward to the small local village of Labattoir.

When they arrive at the village, they take in the quaint and subtle beauty and calm of the tropical town. This though only masks the underlying spiritual nature of the people of this place. For this place has become an abode for seducing spirits and a habitation of doctrines of devils.

As they went about the town, preaching the Gospel, and imparting the things of God to the townspeople, they became enraged and railed against these

evangelists. They drove them up towards the grand lake that lie to the north of the village.

When they had reached a summit, the missionaries stood on a high place, overlooking the great and wide lac in the distance. From there, Jesse and Levi through the power and ministry of the Holy Ghost stayed the unruly mob in place and compelled them to heed the truth of this warning, 'For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.'

Many among these Shimaores and Mahorais are possessed of such devils. There came from among them a certain group of young women and girls possessed by the unclean spirits of Jezebel and Herodias. They would cast themselves before these ministers of God in a hypnotic dance, so as to entice them into confusion, as was their custom. They would dance as vipers, with a gleam in their eyes, and with the raising of their hands and feet.

A certain one from among them, filled with a legion, cast a spell upon the missionaries, but such spellcasting was met with stiff resistance. Then certain men from among the missionaries set their eyes on her, and Jesse, being filled with the Spirit, commanded them, proclaiming, "Come out of these women, thou fowl spirits!"

They, being stirred from their abodes, cried out in pain, demanding they needed a place to go. So, there before them were a herd of goats in the uplands of a nearby pasture, and they cried, saying, "Send us there; into the goats!"

Jesse then sent them forth and wherewith they went into the goats! These goats numbered over a thousand. Within mere moments though, they begin to fall over themselves against the foothills. They then charged headlong into the murky green waters of the great lac, where they drowned. The herdsmen stood upon the hills, seeing with great bewilderment what happened to their flocks. They make haste and flee to their hatchbacks and drive them with great speed down in to the village, where they report what took place to the local authorities.

Upon returning to the scene, they find the missionaries with the young ladies in their right minds. A certain woman from among them named Rhoda testified before the authorities and the herdsmen, proclaiming, "These men and women of

God drove the djinns from us and they went into the herds of goats that drowned in the lac!"

The authorities looked upon these missionaries and asked them to explain themselves. Jesse sat them all down upon the hillsides, where he taught them, saying, "Casting out of unclean spirits: We are sent of Jesus, Who 'went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.' Herein is the gospel of the kingdom, for, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' And herein is the will of the Father, 'that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' And Jesus, 'went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of

Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.' 'And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.' Amen and amen!"

Upon hearing the word of God, they all, the authorities, the herdsmen, and the multitude along with the young ladies, believe, putting their faith in Christ Jesus for the salvation of their souls, and are born again!

The missionaries then lead this group of newly born again believers down and around along the road to a nearby beach area. There, they all look out into the surf. As Levi stands before them, these new believers are overwhelmed with the Holy Ghost, and praising the Lord in tongues of French, Shimaore, and Arabic!

He then pronounces over them, saying to his missionary campions, "These are ready to be baptised in the waters of the ocean and be done so in the name of the Lord!" So, the missionaries lead the brethren out in to the waters and baptise them, singing, "There's a Hand that's a Waiting."

MADAGASCAR

The missionaries touch down on the gigantic island nation Madagascar at the international airport in the great capital city of Antananarivo. The Greater Antananarivo area of the Andamanga region will be the focus of their evangelistic ministry among the people there.

This whole area of Greater Antananarivo, the City of Antananarivo, and the Andamanga region, is bound by the Ikopa River that cuts through the southwestern part of the region. Between the airport and the city proper, there are a series of sprawling towns and villages that are stops, going southward toward the north end of the capital city.

Tana Hill

The missionaries arrive at a historical rural hamlet near what is colloquially known as "Tana Hill". This is an old village of rustic colonial edifices, haute villas, and gasy houses. They go in pairs and in groups of four throughout the villas of the hamlet, going from home to home, place to place, to share the Gospel. Although those villagers are busy about their busyness, the missionaries call and compel them to listen to the message of the Good News and to adhere to the day of salvation. And because the power and ministry of the Spirit was so strong among the people,

they were drawn to believe and put their faith in Messiah for the salvation of their souls.

They then gather unto themselves from all and sundry some three hundred newly born again believers. They also lead them up to a high place, overlooking this quint historic village, where Jesse teaches them on "The Day of Salvation": "Corinthians, as a wayward church people, and the Hebrew children, as a disobedient people of God, are similar to the Egyptians or Romans, who were also worldly peoples of carnality, 'And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.' Whether the people of God are wayward or disobedient, they need to 'see the salvation of the LORD' and be ye separate from the worldly, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' The day of salvation was announced by Christ Jesus Himself when He recited from Isaiah the prophet, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.' From, 'The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to

preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD'. As an example, Zacchaeus was a rich publican, who turned to Jesus by the way, and declared unto the Lord, saying, 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.' So from his profession and conversion, the Lord praised the sanctifying of his conscience by the restitution of wrongs he had done, to which Jesus also proclaimed, saying, 'This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.' Furthermore, Paul declared from Isaiah the prophet, who from the Lord had spoken to him, saying, 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation'; from, 'Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages'. So that in the day of salvation, being the New Testament, is a covenant of the people, those being God's people, 'By so much was Jesus made a surety of a better testament.' 'But now hath he obtained a more excellent ministry, by how much also he is the

mediator of a better covenant, which was established upon better promises.' The acceptable time was the fullness of time, 'But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.' Therein, Jesus was the fulfillment of the day of salvation, as He declared, saying, 'This day is this scripture fulfilled in your ears.' So that from Christ's birth to His return is the time and season of the day of salvation. What then is a day to the Lord? According to Peter the apostle, a day to the Lord is as a thousand years, 'But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' So then what number of days did Jesus prophesy of the time and season of His return? Three days! For Jesus prophesy of His burial, saying, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.' Look at 'as' for 'like' with 'three days and three nights', where 'the whale's belly' is the grave, for which His burial was 'in the heart of the earth', 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is,

eight souls were saved by water.' Jesus was then raised at the first watch of the third day, 'And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.' So, what of the rest of the third day and third night? Well, consider the two days, as opposed to 'in the third day', 'Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.' 'After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.' These two days are the day of salvation, whereas the third day is the thousand years. Between the sixty-nine weeks of Daniel and the seventieth week is a 'pause', which is the two days or the day of salvation, 'Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.' Moreover, Jesus promised, saying, 'lo, I am with you alway, even unto the end of the world. Amen.' So, what goes on during this day of salvation? Well, from Passover to Weeks are two thousand years, plus forty years, of which the Spirit and the Word tarry with God's people, 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.' Those of us, being the 'Elect according to the foreknowledge

of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.' To the 'Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.' This great time and season of soul winning is from the cutting off of Messiah to the ingathering at the end of the world, 'And after threescore and two weeks shall Messiah be cut off, but not for himself'; 'And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.' So, while in this great time and season, believers are to continue with the Lord and abide in the vine, 'Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.' 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.' 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' Then after three days was the Christ found in the temple, 'And it came to pass, that after three days they found him in the temple, sitting in the midst of the

doctors, both hearing them, and asking them questions.' 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.' And then on the third day was the marriage, as in Cana, so at the marriage of the Lamb, 'And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there'; 'And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.' Finally, this third day is the day of the Lord, the thousand years yet to be fulfilled, 'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' Amen and amen!"

Many among the multitude were famished, so the matrons of their families brought with them foodstuffs from their homes but there was not enough for all there. So, these matrons bring what little they have up to the leaders of the missionaries to bless them. When they so, they give thanks and praise unto the Lord to

multiply these rations from out of the abundance of His compassion. Once they had done so, did the Lord multiply in great supply and the missionaries distributed for all there to eat and be filled.

The multitudes were amazed and grateful for the grace and generosity of the Lord God Almighty that they praised Him and lifted up holy hands to Him. Moved by the Spirit, the missionaries lead them in a singing of "I Surrender All" to close out their time of fellowship together.

The ministers come down from the hill, singing an old early church hymn, "O Gladsome Light." As they come down from the hill, they are invited by a well-to-do family of the village to stay the night at their villa in the south end of the hamlet. They graciously accept and indeed stay the night in their respective hostel rooms, which are reserved for the brothers and sisters. In the morning, their hosts have breakfast for them, before they are to leave with their driver, who also joins them for breakfast. This most hospitable family bestows upon them alms of monies, a box of tea, and a bag of rice; and so they bid each other Gods speed!

The Special Market

The ministers then proceed in their van southward out from the home and later down into the center of

the city. There, they take in the city markets and adjacent pavilions. They go about meeting with shopkeepers, vendors, and shoppers alike, sharing with them all, the Gospel. Now many among them are focused on their goodies; and many of them, being religious, ignore or reject the Good News.

But then a woman of median age accompanied by two young girls comes up to them there. She informs the ministers of a "special market" nearby that they should minister to the young girls there. They, of course, go with these ladies towards a store that is behind the mall of the escande. There, behind this shabby store, is a walled-in courtyard with a gated entrance that is open to skin traders and bondage owners, where such an ones can enter and ply their business.

There before them is a throng of bondage owners, keeping their eyes upon an auction block. Then, there are these scared young girls from the countryside, who are presented, half naked on a platform. They are to be inspected by these bondage owners, for them to place bids on for domestics and house servants.

The auctioneer makes calls and takes bids on a certain girl, who is presented on the block, as the next item up for bid. The ministers saw enough, and so they begin to call out this activity as unlawful, condemning the auctioneer, the slavers, and bidders, saying, "One thing thou lackest: go thy way, sell whatsoever thou

hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." And, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." And, "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

As such things are being announced; they take up birching whips and begin to chase these workers of iniquity from the courtyard, where they flee in haste from there. What are left are seven girls rescued, ranging in ages from seven to fourteen, named: Samaria, Claudia, Dorcas, Dalmatia, Elisa, Joan, and Cleo.

They become disciples, as they are essentially orphans. The lady ministers take charge of these girls, sharing with them the Good News and alms that they have for their needs, such as clothing, footwear, and foodstuffs they have stowed among their belongings.

The advocate and her two young chargers are also welcomed in their fellowship; they go by the names of Tabitha, Priscilla and Prisca, who are twin sisters. Their driver named Sosthenes looks upon all of these newcomers in this fellowship, and he exclaims, saying, "We need another van for there are many of you!" So, he calls up his brother, Crispus; and summons him to bring another van, for they have more in their group!

While they wait, they go through the main market stalls, where they procure foodstuffs and any other sundry things they may need. While Crispus makes his way through the main boulevard of the crowded markets in his minibus to meet up with his brother, he can see parked about a half a kilometer down from him, over the heads of the people, his brother, Sosthenes, having gotten out of his van, to see his brother's approach.

Upon seeing all these things converge, a great multitude gathers around the ministers and their charges there in the marketplace. Some were led by there by the Spirit, some were led out of curiosity, and still others had heard of their raid of the girl's market.

Jesse and Levi then get on top of the bus, which is surrounded by this multitude, where Jesse preaches the Good News to them, and calling unto them all there, proclaiming, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved"; "And it shall come to pass, that whosoever

shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."

A lot of them, if not all of them, over three hundred men, women, and children heed the call, and put their faith in Christ Jesus for the salvation of their souls. Levi then preaches to them on baptism, as the Spirit of God comes mightily upon these numerous newly born again believers. They then begin to praise the Lord in tongues of the Hebrew, Greek, French, Malagasy, Chinese, Hindoo, Gujarati, Arabic, and Somali.

To which, Jesse preaches to them a message on: "Does 'Judge not' mean DO NOT Judge?": "There are those who say, 'The Bible says "do not judge".' But is that what Jesus said or even meant? Well, Jesus said, 'Judge not, that ye be not judged.' This is an expression of care, meaning 'be careful if or when ye judge'; because observe the following verse, 'For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.' 'For with what judgment ye judge' concerns the weightier matters of the law, judgment, mercy, and faith, 'Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.' Even

more so, such matters concern, 'judgment and the love of God'. 'But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.' Furthermore, all judgment is committed to Christ for Him to execute judgment, 'For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.' He is, as such, the authority of judgment, 'For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.' However, the Lord has commended unto us, His disciples, to be wary and confer unto us to judge those, which come 'in sheep's clothing', 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.' Moreover, as the Lord proscribes, saying, 'Behold, I send you forth as sheep in the midst of wolves: be ye

therefore wise as serpents, and harmless as doves.' He also said, 'as I hear', which begs the question, hear what? That would be the word of God, the Bible. Then, there's 'I judge', for which His 'judgment is just', 'I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.' So, this is how a born again Christian judges, by the will of the Father. For instance, 'Judge not according to the appearance, but judge righteous judgment.' We are to judge 'righteous judgment', meaning in the Spirit of God, Who abides in us, who believe, 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.' Of 'the same judgment', Paul explained, proclaiming, 'Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?' Then, there's the 'revelation of the righteous judgment of God', which

is 'The Revelation of Jesus Christ', 'The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.' Our judgment then is as James pontificated, prophesying, 'So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.' So, how are we to judge? We are to judge with mercy, as the Lord has bestowed mercy on us. Thus, our judgment must begin, as Peter proscribed, 'at the house of God', the churches, 'For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?' While Jude himself, prophesied of us being judges upon the earth, 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' So as, 'To execute judgment', for which the Lord Himself shall raise up judges, men of God, to execute judgment in the peripheral parts of the world that lie in darkness round about the middle world, the new world that

will exist just before the day of judgment. Now we come to the second part of 'with what measure ye mete', a measure being a canon, as of Scripture, the Bible. And thereby are four measures: 'the law, judgment, mercy, and faith'. Of these, 'it shall be measured to you again', 'Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.' These measures concerning the law, the Old Testament, and the commands, the New Testament, and these follow with judgment, with mercy and faith as considerations, 'good measure' being the same measure, for which shall be measured, 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.' This measure is given in terms of severity of judgments, 'Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.' Measure, as with grace, mercy, and faith, 'For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.' 'But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our

measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.' After all, a whole book of the Bible is entitled, 'Judges', albeit an Old Testament book, but nonetheless, the word of God, 'And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.' Why did the Lord raise up judges? Because, 'In those days there was no king in Israel: every man did that which was right in his own eyes.' Amen and amen!"

Afterwards, the ministers along with their disciples lead these new believers, parading down the long and wide boulevard, to the city lake. They go out along the promenade that stretches out in to the middle of lake. There before them is a century's old monument and behind that is a landing that ramps out into the water.

From there, the ministers wade out into the waters and have these new believers come out in lines, for which they stream to each missionary, who baptizes

these many men, women, and children, especially the lady advocate and her two young charges, along with the girls rescued. Their drivers though wait for them in their vans outside the entrance to the promenade.

After a while, the ministers and their charges return to their drivers, dripping wet from the baptism. Tabitha suggests to them that she has a home near where the central park is located. So, they load themselves into the vans, men in one and ladies in the other. They are then taken to a gasy house, a two-storied, A-frame brick home with a rustic look and a columned veranda out front. She has places for the men on the first floor to dry off and change, while the women are taken up to the second floor for them to do the same.

Marian Outreach

Early the next day, the ministers go from the home to the nearby park, which is located across the street from a grand Catholic cathedral. The great complex stands stately across the avenue from the park.

So, the ministers go in pairs and in their groups to all parts of the park, where they encounter all sorts of parkgoers, visitors, tourists, and locals gathered for picnics and sports with their families.

Certain men from among the ministers go across the intersection of the park and on to the campus of the cathedral complex. There, they preach the Gospel to

certain religious leaders and their laymen, for which they engage with them in apologetics.

The men of God not only engage with them but gather them in the chapel adjacent to the cathedral, where Jesse addresses those gathered from these leaders and laymen on "Judgment on the Roman Marian houses of God": "Therein are the hidden abuses of children, so as to cause offense on the little ones, and then to think little of corrupting them, so they may perish, 'Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.' 'Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.' Moreover, the Lord warned against those who cause such offense, saying, 'It is impossible but that offences will come: but woe unto him, through whom they come!' He even proscribe that such offenders be hung with a millstone around the necks of them and throw them into the depths of the water to drown, 'But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.' 'And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.' 'It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.' There are

several different terms the servants of God in Scripture: ministers of the word; ministers of Christ; stewards of the mysteries of God; ministers of the New Testament; ministers of God, but those of us who know His word well, we are friends to Christ, as He pronounced unto us, saying, 'Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.' As opposed to the scribes, or Pharisees, the religious leaders of Jesus' day, He admonished them, saying, 'The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.' He condemned these 'priests' manner of dress, saying, 'But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.' He also condemned the calling of 'priests', 'father', saying, 'But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he

that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.' Furthermore, He gave warnings against their hypocrisies of various sorts as examples for us to avoid, but rather that we be modest and humble in our ministering and livelihoods, and He saying, 'But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by

heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall

kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.' Amen! Beware of such religious leaders and their minions, for they are the devil's ministers, who can appear as 'ministers of righteousness', but inwardly are corrupt and wicked, and bring forth other gospels and false Christs out of unclean spirits, 'But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.' For Satan can transform himself into an angel of light, so beware, 'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' Amen and amen!"

When Jesse concludes with his address, the priests reject his apology, but certain ones among the laymen are persuaded by true doctrine. So, they go and serve

with these ministers of God in the mission fields: Apelles and Archippus; Narcissus, Stephen, and Thomas. They all join in with the other ministers, where they return to the park, among those disciples accompanying them.

Sosthenes, seeing again more added, calls up his other brother, Gaius, to bring a third van to accommodate them, as more has been added to their discipleship. Meanwhile, the ministers have their fellowship picnic in the park, where they take in an afternoon of fellowship with their disciples. By evening, they camp out there for the night. Early though, during the first watch of the day, they break camp after breakfast and mount up in their vans, for which they travel down and around a maze of avenues and boulevards till they reach the heritage museum, also known as the queen's palace mission.

Queen's Palace Mission

The ministers make a stop at the grand palace museum, which hosts an expansive squared courtyard. From there, they go in pairs and in their group throughout the court and palace, to which they preach the Gospel to numerous locals, tourists, and visitors alike in and around the sprawling complex.

Many among them, thinking this a part of the tour and service, entertain the preaching of the word of God; and so many among them indeed believe, and

putting their faith in Christ Jesus for the salvation of souls, they are born again! So, the ministers gather these newly born again believers to a small amphitheater there on the campus, to which Rufus delivers unto them a message and a warning to "Beware of the spirit of Jezebel, wickedness": "Among the Roman Marians are their worship of Mary, as somewhat divine and as some sort of mediator, but this not so, for she was a young maiden, an espoused virgin, who was chosen of the Lord, for Who was conceived in her was that of the Holy Ghost, 'And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.' Moreover, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.' Furthermore, as Paul the apostle articulated on the matter of mediator, he made clear, saying, 'For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.' So then this worship of a woman has been put in the way, as a stumbling block to Christ, and as a doctrine that is of 'the depths of Satan', 'Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things

sacrificed unto idols.' 'But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.' Such a woman would be Jezebel, and as a burden she is put upon those servants who have given themselves over to such a doctrine, for she and her ministers are of the scribes and lawyers of Jesus' day, of whom Jesus warned against, saying, 'For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers'; 'Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.' But, as the apostles and elders of the Jerusalem council concluded, they issued their decrees, saying, 'For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.' Amen and amen!"

After this, the minsters load up in their vans. They go from there, winding up over the boulevard and making a stop at the Catholic University of Madagascar.

Marian Evangelism

The premises of the university are private, so Jesse and Levi entreat the administrators of that place for them to address the student body on apostolic teachings. The administrators of the university give permission to these ministers, and they invite the students to gather on the green of the interior courtyard within the corridors of the university campus. So, about a hundred of the students come out from their dorm rooms and sit on the green, as the ministers take seats around the concrete benches of a circular hedge in the midst of the courtyard.

Linus then stands before them all there and preaches to them on the apostolic doctrines to "Beware of the doctrines of devils": "There has been this tradition of the priests being prohibited from marriage. Jesus warned against such traditions, saying thusly, 'Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.' Moreover, Paul the apostle warned of such matters that even among ministers that they should marry, 'But if they cannot contain, let them marry: for it is better to marry than to burn', lest they become reprobate, saying, 'For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and

receiving in themselves that recompence of their error which was meet.' But, bishops and deacons are to marry and have children, as is proscribed in the word of God by Paul the apostle, who gave such qualifications for such ministers, 'If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.' So then be forewarned against this doctrine of 'Forbidding to marry', for it is of seducing spirits, and a doctrine of devils, as Paul also warned, saying, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness.' Other such doctrines of the churches of the Roman Catholics are those of Balaam and the Nicolaitans, 'But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a

stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.' These doctrines are not only of them, but also of the prophetess herself, they being given this time of the day to repent, 'Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.' Such doctrines as that of adoration of saints, bearing images of them, as well as worship of a pantheon of idols in the images of icons, 'an image made like to corruptible man', 'And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.' Beware that such adoration and worship of such images will follow that of 'the image of the beast', 'And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an

image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.' And that such consequences will follow those that 'worship the beast and his image', 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.' But unto those, who resist and overcome such worship of the beast, his image, his mark, and the number of his name, will they share in the glory of the Lord, 'And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.' But unto those who give themselves over to worshipping his image, they will face the wrath of God upon the earth, 'And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark

of the beast, and upon them which worshipped his image.' Likewise, they will share in the perdition of the beast and the false prophet into the lake of fire, 'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.' But again unto those give themselves over to martyrdom for sake of Christ and the Gospel, they rule and reign with the Lord for a thousand years upon the earth, 'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' Listen to what Paul the apostle said and heed the calling of the word of God to be a part of the 'remnant according to the election of grace', 'But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.' Amen and amen!"

Out of the students, who were in attendance, only a few were moved to follow with these ministers: Epaenetus, Amplias, Urbane, Stachys, and Sosipater; the rest, however, outright rejected them. They then

load up from there and go down the rue, where they make a turn on to a driveway by a private high school that leads out to Lac Mandroseza. They set up camp and picnic there. While there, they baptise those needing water baptism out in the waters of this vast gigantic lake, hedged in by forests and bordered to the south by the Ikopa River. So, they camp and fellowship there at the landing for the night.

South Central Highlands

When morning comes the ministers break camp. They go in their caravan down the rue and across the Mandroseza Bridge south to the bypass. From there, they go southwest, where they take a rural road that cuts across grasslands and orchards, heading towards Tanjombato. They head into the rural commune that borders the boarder commune rurale of Alasora, which is all a part of the south central highlands of the capital region.

Anglican Plantation

One of the vans though begins to overheat. So, the caravan pulls off the road towards the driveway to what looks like a sprawling grandiose plantation there. The ministers get out and look around, as the drivers take a look at what is going on with the steaming van. They see beyond the open gated driveway orchards of lychee and clove trees that host vanilla vines that grow up around them.

Out in front and in between the orchards and driveway is a lush green lawn that is dotted with tamarind trees. The driveway has a great arc over the entrance with gates opened and graded road that leads up to what appears in the distance, among the tamarind trees, a stately manor.

Jesse and Levi, along with Tabitha, Priscilla and Prisca, as well as a few of the lady ministers, walk up the driveway, heading towards the manor house. As they approach the manor, they hear the swift thrashing of birching being meted out off to one of trees. They look and see what appears to be a young girl; she is stripped bare, with her arms strapped around the base of one of those tamarind trees. Behind her is this shadowy appearance of an old pious man, striking her bare backside and buttocks with birching rods.

He sees these strangers approaching him, so he ceases with his striking of who is one of his domestics. He comes out from behind the tree, clutching his throng of birches, and meets these visitors at the side of the driveway in the open. Jesse introduces him and his company to the man and explains briefly why they are there. Tabitha, likewise, makes herself known to the master by identifying herself as an advocate with the commune services of the capital government. The man immediately tenses up sensing what this may portend.

She demands, asking, "What this poor girl did to deserve this?" And, "What medical care do you plan to render to treat her?!" (It turns out the girl was being punished because she had accidently spilt hot chocolate on the lady of the house.)

The master, seeing such a company of visitors, turns to Jesse and offers up the girl, saying, "I sell her to you?" Jesse rebuffs him, declaring, "You will give her to us and all your slaves as well!"

He balks, saying, "Who will take care of my planation here?!" To which Jesse adds, "Hire workers! And pay them fair wages for their labor!"

So, the master goes and releases the young lady named, Olympas, from the tree. (She is but twelve years old and from deep in the countryside from where she was sold in a coastal marketplace.) She appears before them with a blackened eye and bruised lips. The lady ministers immediately go to her aid, caring for her wounds and carefully clothing her. Ulda though, filled with the Spirit, lays hands upon the young girl's forehead and heals her by the grace of God. Though her marks remain as a testimony of the stripes that Christ Himself bore for our healing, she is completely made whole in that moment with her face and body restored. (While all of this is happening, the master had some of his servants tend to the needs of the drivers and the stalled van by the roadside. Meanwhile, Sosthenes calls for a tow and has his brothers take one of the vans and bring back a bus with them.)

"Come," the master calls, as he invites his guests to join with him and his family out under the veranda of their home. Soloniaina is the family name: Victor is

the patriarch, with his wife, Francette, the lady of the house, along with their three sons: Jacques, Praxis, and Andry; and their two daughters: Josiane and Vola.

In the shade of the trees that surround the manor, they relax and delight themselves under the veranda. The servants of the house serve the patriarch, his family, and their guests: iced vanilla tea, along with dishes of tamarind curry and rice, and fried plantains.

While they eat out under the veranda and in the nearby gazebo out on the lawn, the emancipated slaves are presented to the ministers. They are all orchard hands: Tertius, Erastus, Quartus, Trophimus, Secundus and Sopater (fraternal brothers), Manaen, Demas, Silvanus, and Zenas. Jesse has them join in with them and share with them what they are eating.

When they have finished with their supper, Levi shares with them gathered there, a message of "Judgment on the Anglican houses of God": "These Anglican houses make slaves from their colonial holdings, as well as their abuse of them. They and their plantations are handmaidens to the Roman Catholic houses of child slaves. These houses and plantations are of that of Babylon and all her splendor, 'And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the

mountains'. Along with their slaves, 'For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.' Unto the unjust and self-willed among the brethren shall come destruction, as Peter the apostle prophesied, saying, 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice

forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.' For among the brethren are tares, those being false disciples that are out enslave the brethren into giving themselves over to dead works, 'And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.' Be careful, for such ones have given themselves over to apostasy and have gone into errors of heresies, 'For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing

in the mire.' As for the missionaries, they are under the authority of God, our Lord, 'For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.' Moreover, we are not above our Master, 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?' Even the Son of man is the Servant unto the Father, 'Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.' We, as missionaries, are servants of the Householder, 'So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?' For we shall give an account of ourselves before the judgment seat of Christ, 'Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.' But, we are not slaves, rather we are sent forth to win the souls of men to Christ, 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' We, as servants to God, must put on

humility, especially among the brethren, as Jesus had proscribed, saying, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' Even as servants to God, we are free in Christ, free to be ministers of the Gospel, and evangelists unto all and sundry to win the souls of men to Christ, 'If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.' Even more so we will not abide in the house forever, whether that be this mortal body or in this fallen world, 'And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.' So, we are to receive those weak in the faith, as from another man's servants, for God shall uplift them, so as to make them stand, 'And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.' And if thou be a servant unto a master, be as an ambassador unto the Lord, and endure what suffering goes along with such servitude, 'Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering

wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.' For Christ is our ensample, as the Servant and Son of man, 'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.' Ensamples of those weak in the faith and of those who try to abuse the power thereof: A woman healed on the sabbath day, 'And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The

Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.' A nation put in bondage, to then come to faith in the Lord, 'And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.' Simon, a new and weak believer in the faith, ' But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and

signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.' Then, there were certain Jews, who tried to cast out demons in the name of Christ, only for those demons to turn on them, 'And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists,

took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.' Unto you slaveholders, take heed, for you do not know when your soul shall be required of you, for covetousness shall be the ruin of you, 'Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward

God.' Nonetheless, we, who are free in Christ, receive not the spirit of bondage again, but rather the spirit of adoption, 'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' Then finally there was Philemon, 'our dearly beloved, and fellowlabourer', and his bondservant, Onesimus, who are ensamples unto us of how stronger brothers are to treat their weaker brethren in the faith, as with prayers and almsdeeds, 'Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.' Paul instructs

us, as stronger brothers, how we are to receive weaker brethren as brothers, with forgiveness and almsgiving, 'I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?' Paul urges receiving such brethren in reconciliation with one another as righteousness unto the Lord, 'If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth *thee* ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.' For as brothers in Christ, we free, according to the promise of God, and ought to treat one another as such, 'For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are

the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.' Furthermore, as brethren in the Lord, we are 'baptized into one body' that of Christ, 'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.' 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' 'Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.' So, 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' And, 'Remember them that are in bonds, as bound with

them; and them which suffer adversity, as being yourselves also in the body.' Amen and amen!"

By late afternoon, as Levi finishes with the message, Crispus pulls in with a bus, driving around the horseshoe drive and parking it out in front of the veranda. It is flanked by two of the vans that also parked, waiting for their passengers. So, Jesse calls for his company to mount up and be on their way. The repentant family sees them off, as the caravan pulls out of the drive and makes their way out on to the road from whence they had arrived.

Central Highlands Mission

The caravan makes it way out across the national road, heading towards Tanjombato. They arrive at the Commune Rurale by early evening, where they locate a local hostel and lodge there for the night.

In the morning, they take in a local juice bar to refresh themselves. The ministers then form pairs, and taking with them two of their disciples each, so as to shadow them and observe their Gospel presentation to various heads of households, as well as to neighbors in places throughout the suburban commune.

Through the power and ministry of the Spirit, along with the drawing of the Father, they bring in some two thousand and forty new believers to the free gift of salvation in Christ Jesus. The ministers and their disciples lead these new believers down to the national

road bridge at that great river crossing. Acha stands before this great multitude and preaches to them a message on: "What Christian Missions need to be in Madagascar": "Beginning in 1642, a French colonial company set up shop on the big island in the south of the Indian Ocean just off the coast of southeastern Africa. French Catholic missionaries were sent to minister to the native inhabitants, but after such time there was no bishop to oversee them. Then in 1674, the Malagasy murdered some seventy-five colonists, and the others withdrew. So then by the early 18th century, there were two more attempts to establish colonies but to no avail, as the French Revolution precluded any further work. And a century later, there was no trace of the earlier missions. The Menia were a certain tribe of the Malagasy in the central highlands that rose up to unify as much of the island as possible for them to form what is known as, the Menia kingdom, which lasted from the early 16th century to the late 19th century. Prescriptions to serious missions work to primitive unreached peoples, as with a word of knowledge: A discerning knowledge of the indigenous tongue, as with speaking and interpreting tongues, 'And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,

we do hear them speak in our tongues the wonderful works of God'; Understanding the customs and thoughts of the people, as with a word of wisdom, 'For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will'; Biblical understanding of the doctrine of baptisms, 'For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat'; 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment'; And pastoral evangelism in preaching the Gospel, proclaiming the Word, planting churches, and teaching sound doctrine, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.' Amen and amen!"

Andron then preaches to this multitude on baptism. All of the ministers and their disciples baptize this great multitude in the waters of the great river. When they finish with the baptism, the ministers and their disciples return to their hostel late in the evening to stay the night.

Cite Monloup Outreach

In the morning, the caravan heads off for the Cite Monloup, where they go from home to home and share the Gospel with the people of this suburban village.

But, most of the residents of this place are haughty and pious in their own eyes, for which Jesse then declares unto the people of that place, "We came not to call the righteous, but sinners to repentance!"

Nonetheless, to the few, who did believe and humbled themselves, Jesse shares with them a message on: "Early Christian Missions and Persecutions in Madagascar": "The initial French mission failure led to the English sending emissaries and missionaries to the kingdom, early in the 19th century. Missionaries, such as James Cameron, David Jones, and David Griffiths, were dispatched from the London Missionary Society. These missionary pioneers established schools for the Menia nobility. To which, they translated Malagasy into the Latin alphabet, from which they were able then translate the Bible into that

native tongue, beginning with New Testament, and finishing with the Old Testament. Jones, particularly, suffered immensely for the sake of the Gospel, as with the deaths of his brethren, his wife and child, so as to reach the royal capitol and make entree with the king. After having done so, the king had little interest in Christianity but saw in this contact opportunity to enrich his kingdom with European goods. So, artisans and craftsmen were sent to produce their goods and services for the benefit of the mission and kingdom. Soon though, a Jezebel queen would usurp the throne, a wicked woman, as if sent by the devil to oppress the missionary efforts going on in the kingdom. She soon unleashed a reign of terror and persecution on indigenous believers and foreign missionaries alike. She had cruel and unusual abuses inflicted on the brethren, such as boiling water being poured upon believers' heads, which had been thrown into dug-pits and buried still alive; others were hurled off cliffs or burned alive; while Christian officials were scourged and stripped of rank: these, and especially trials by ordeal, made many martyrs out of numerous believers in and around the royal capitol. William Ellis of the LMS would chronicle this Jezebel's persecution of the brethren during the middle of the 19th century. She also instituted forced labor for taxation, as with public works, and had fighting-aged men pressed into the formation of a royal army to expand her realm throughout the entirety of the island. Her reign of terror finally came to an end with

her death in 1861. Her legacy was that of an evil tyrant, who brought disease, slavery, and trials by ordeal, which resulted in a population decrease in the millions. What resulted though from this time and season of trial by fire was the increase in four-times the number of believers as before her reign. Those believers, who were in exile, were sustained, having a copy of the New Testament translated in Malagasy. They would make more and more copies that were distributed among different camps of saints, which were scattered throughout the whole of the island. Moreover, these outcastes of Christians would return to the royal capitol region, coming from the hinterlands and tropical forests of the island. They began to arrive in the royal plot, haggard and emaciated from near starvation, much like those saints that arose from their graves when Christ gave up the ghost! 'Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.' Amen and amen!"

Having delivered his message to the few who received, he then pronounces upon the rest of that place a condemnation, proclaiming and quoting Christ, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of

the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Having said so, the ministers leave this city of mostly haughty religious hypocrites, kicking the dust from their footwear.

Mission Field Discipleship

The caravan proceeds westward and help the Mission Field and there will the ledge of locals, who are more receptive that and how the lord's the calling of the gospel message. Several of them heed the call and are drawn to salvation in Christ Jesus.

They gather a thousand of these new believers up to a hiking area from across the national route that runs parallel to the river. There in the camp, Amos delivers to these believers a message on: "The Return of the French and Their Legacy on Christianity in Madagascar": "When the son of the queen ascended to the throne, he reversed most if not all of the queen's draconian rule. During his very brief rule, he reestablished freedom for Christianity throughout the whole of the island nation. He also moved to fully embrace the Europeanization and modernization of the royal court. Such a bold and unprecedented move prompted his court to have him abruptly removed from power in a palace coup. He was presumably

assassinated; and with his removal, ended absolute monarchical rule. The prime minister succeeded him briefly, and then a royal successor also followed. During the latter balance of the 19th century, a consolidation formed between royal and prime minister, in which they shared power as co-rulers, under English influence as well. The king's second royal wife was a disciple of Protestant missionaries and herself a Christian. So, the co-rulers had the entire royal court baptised as Christians. The idols were destroyed and replaced with the Bible. The royal Protestant chapel was established on the palace grounds, for which numerous, some hundreds of thousands of Malagasy, converted to a nominal form of syncretism between Protestantism and folk Malagasy religions. However, polygamy and alcohol were prohibited. Moreover, Sunday was designated and instituted as the day of rest. All in all, these moves from both English Protestants and Malagasy folk religionists are reminiscent of what Paul had to deal with, regarding the Corinthians and the Hebrews. Concerning things offered to idols, Paul warned stronger brothers against partaking of anything that has to do with idols, for weaker brethren may become tempted to give in and give themselves over to idolatry, a sin God strongly hates, 'As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether

in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.' So, those strong in the faith, do not take your Christian liberty for granted, for when you do, you may very well cause the weaker in the faith to fall into temptation, 'But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak'; 'But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' Furthermore, do not become idolaters in the fall of temptation, nor give yourselves over fornication, so as to move the Lord against you, 'Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.' After all, 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' So, 'Wherefore, my dearly beloved, flee from

idolatry.' Understand that those things offered to idols are of devils, and believers can have nothing to do with such things, 'But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.' Remember that even in your Christian liberty not all things are good for thy brethren, especially the weak ones, so do all things in accordance with building up thy brothers, 'All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth.' So, if it comes to your attention that there are things having to do with idols, abstain from such things not only for thy conscience's sake but also the conscience of thy brethren, 'If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Consider that our faith is seen not only by the

hosts in heaven, but that our Rock is the great ensample of our love and conduct toward our brethren, 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' So then let us press on toward the high calling of the Lord: be perfected in mind, with our conscience stayed on Christ, enduring temptation, for when we are tried, we shall receive life everlasting in the kingdom the Lord have promised unto us, who love Him, 'Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord'. Moreover, let us revere our Lord in fear, for not only can He kill, but also has power to cast into hell, 'Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.' Amen and amen!"

After which they baptize these believers in the waters of the river. They also camp there in the hiking area of the night. Having made a campfire there near where

they parked their caravan, they have supper, with a fellowship in song, dance, and worship well into the night. Later, they would they sleep out under the stars on their respective blankets and sleeping bags.

Northwestern Central Highlands

In the morning, during the first watch of the day, they would break camp. The ministers and their disciples mount up in their caravan, while the new believers depart for their homes in the village commune.

The caravan rolls out on to the national route, where they head eastward. They make a stop at a gas station to fuel up, before they wind up northward towards the rural commune of Alarobia Vatosola. This is area an agricultural zone, featuring terraces of rice fields, as well as hosting a haven for water fowl in the marshes.

They go in pairs with their disciples to shadow them; and so they go from home to home in the apartment complexes and schools throughout the small compact communes. They travel all the roads that lead across the heart of the commune, going from terrace to terrace and among the workers, preaching the gospel.

By the power and ministry of the Spirit and with the drawing of the Father, they garner some three thousand souls to the great sports ball court. There on the large swath of a rectangular green, these new believers gather and listen to Linus give a message on: "French Colonization of the Island": "This great game between English and French European powers over controlling interests of the island nation came to a head when the French Charter was broken in 1865. This had to do with Malagasy Christians, being used

as slaves for public works, as to building infrastructure, as well as coin minting, mineral rights, and real estate, all of which were being underwritten by the French Republic. The English, for their part, once all of this was in place, persuaded the Merina administration to undercut the French and have controlling interests administered by an English-Merina partnership. The French, seeing that they had been cheated by English interlopers, were irate, and declared war on the Merina kingdom. Throughout the latter half of the 19th century, French forces invaded the island and conducted two major wars of conquest. The first one resulted in the French seizing large tracts of land around the coastal areas of the island, forcing the Merina to cede this territory. Then, the second one saw French forces in and around the capitol region, thus capturing the Merina kingdom. The French then captured the royal court, as well as seizing the government, and installed a military junta to rule the island. The French colonial rulers established plantations, pressing bondservants and sharecroppers, as forced labor for taxation. They also established mining operations, forestry services, railroads, and roads, connecting key coastal port cities to the capitol region. But, there came a time when the Lord made a visit to the colonials and brought their iniquities upon their heads, as with the world wars. As this was when the Lord spoke of two brothers, much like England and France, they, wanting the inheritance of the big island, 'And one of the company

said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.' But, the French prevailed over their English brothers, and got rich of their colonial possession. But, there will come a time when their souls and treasures will be requited of them. 'And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.' So, 'this night' will be another world war that will try men's souls and many shall perish with their treasures. See to it that your soul is in Christ and that your faith is in what He did for you on the cross! Amen and amen!"

When Linus finishes with the message, then Rufus preaches to them about baptism, for which they are instructed to follow with the ministers out to the river.

So, they go parading en masse, singing and praising unto the Lord, as they go out to the Itaosy Bridge. There, this great company of new believers is baptized in the waters there, being witnessed by those locals, who come there to do their laundry room.

The ministers have their caravan parked there at the landing of the bridge, where they camp for the night. They are joined by some of these new believers, who also camp with them. Towards the end of the fourth watch near daybreak, the ministers break camp. They are off by these new believers, as they make their way in their caravan from the bridge.

Folk Evangelism

The caravan travels up a winding series of roads, before they reach a road, heading north. They cut onto another road, heading north again to the commune of Ambohitrimanjala. This is a sprawling expanse of little villages, which are all located just below the bend at the great river that crosses northward from this commune.

From the commune office, they go in pairs and in their groups outward across the expanse of the commune, sharing the Gospel from home to home, among the workers, brick makers, shopkeepers, students, and cultivators. They gather upwards to four thousand new believers and bring them out to the bridge that crosses the great river. This is where the

ministers make camp at the landing with their caravan. From their campsite, they baptize and share with this great company a message on: "An interim between colonial rule and 'independence' but in reality there are four stages of neo-colonialism (thus far): When the Republic of Madagascar was proclaimed and subsequently independence declared, there were, so far, at least four constitutional republics formed to administer the island nation. These republics followed along the lines of four stages to which the island nation was gradually integrated into the globalist Amerikan regime that oversaw the formation of a one world system. The first republic was a neocolonial regime headed and staffed by French Malagasy officials, installed by the French colonials. They basically carried on with what the French were doing with the export-import exploitation of the island nation and her people. The second republic was a reactionary of socialists, who took over with help from the infiltration of international socialists in the rank and file of the French Malagasy. In dialectic, they helped to cause financial and economic instability in the country by nationalizing neocolonial institutions and corporations in preparation for the need of world-bank and international-monetary intervention. The third republic took advantage of this instability to usher in a crony capitalistic democracy that created the financial and economic conditions for the island nation to be dependent on Amerikan globalist hegemony. The

fourth republic though course-corrected this Amerikan globalist overreach by forming an international Francophobic neocolonial regime; it joined an intergovernmental organization of community development, along with joining the continental union of Africa. Both of which attempted to have some semblance of independence from the West, as well as some semblance of interdependence among African nations. All in all, these republics were stages of integration into a Western neocolonial banking system that facilitated a globalized export-import exploitation of old colonial holdings. This was until the sins of Amerikan Babylon reached heaven, 'For her sins have reached unto heaven, and God hath remembered her iniquities.' What such integration and exploitation did to Christianity in Madagascar was to stifle the power and impact of the Gospel among those who identify as Christians there. The neocolonials turned churches into institutions for exploit and abuse. Thus, they made ineffectual the Gospel among the people there, for which the Spirit had either been grieved or quench in some instances: 'Quench not the Spirit'; 'And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.' So, what were considered 'Christians' were really at best nominally apostate or at worst reprobate in both faith and religion. Remember what true faith is: 'Now faith is the substance of things hoped for, the evidence of things not seen'; 'But without faith it is impossible to please him: for he that

cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Recall what true religion is, that, 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' Thus, Christianity in Madagascar has hit a stumblingblock and has fallen into despair, for which most have fallen away from the faith. So, heed the exhortations of Paul to the Thessalonians, 'Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.' Amen and amen!"

As the sun breaks in the morning, the ministers break camp. They are then seen off by these thousands of

new believers, from where they cross the bridge and proceed up the national road that parallels the river.

The Farms Mission

The caravan then comes to a ferry crossing, where there is a gas station situated across from the ferry service. They fuel up, before they take the vehicle ferry across the river, where they disembark on a road that leads them to the rural commune of Ampangabe. This lush commune is at a confluence of the rivers that across there. This is also a hub of rice growers with their farms and apartment houses spread out across the expanse of a delta valley. So, the caravan takes a road that parallels the great river and at a bend, they park and set up camp, from where they can survey the sprawling expanse of the entire commune.

The men take their bus down to where the commune rurale is located. From there, the men go in pairs and in missionary groups, and they scourer northward across the expanse of the communes. They go from home to home, to apartment houses and farms, preaching the Gospel to all and sundry.

They move upward towards the river to where they have their camp. By the power and ministry of the Spirit and with the drawing of the Father, some five thousand Merinas, Besileos, and Antanloys come to faith, or renew their faith in Christ. They follow with these men of God to their camp, where they are

baptized, and they are given a message on: "What of the first Pentecost? Pentecost is the fiftieth day of forty-nine days. These days, which comprise the seven weeks of the feast of weeks, which come after the feast of unleavened bread, also known as Passover. Then arrives the firstfruit of the harvest, of firstfruits, which is the feast of ingathering, 'And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.' The feast of harvest is that of ingathering, a time and season of rapture, which is observed on the morrow, Sunday, after the Sabbath, 'And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.' Jesus foretold of this ingathering in the Gospel, prophesying, 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' Leading up to that momentous advent are certain harvests, that of ages, which are times and seasons that mark the passing from when Messiah was cut off to His return, beginning with Passover, which originally had to do with God delivering His people from the Egyptians, that of being saved, sanctified, and then raptured, which illustrate how God's people are delivered from Satan and sin, and Christ, being the Lamb of God,

was the ultimate sacrifice for the sin of the world, to redeem those who believe and put their faith in Christ (then upon His death, burial, resurrection came forty days where He appeared and ministered unto His disciples, and then He ascended unto the Father); to Pentecost, of when God gave His law on Mount Sinai, and from where God sent down His Spirit upon those saints in the house of prayer, with light, life, and power to endue them with such virtues; Christ was then glorified in this display among the saints, who in the power and ministry of the Spirit of God, had them speaking in tongues and preaching the Gospel in numerous languages of their day. The harvest is the sheaf of firstfruits that are to be presented by the Priest before the Father at the first resurrection, 'Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.' 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' In the Old Testament, there was Bethshemesh, or the

house of the sun, from where the reapers come forth to reap the harvest, 'And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.' The house of the sun as was the house of prayer at Pentecost, 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.' And the reapers are the angels that are sent forth to gather first the tares, binding them in bundles to be burnt in the furnace, and then gather the wheat into the barn of the Lord, as Jesus prophesied, saying, 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' In that day, the Lord will form His army of hosts, upon His return, to seize what is rightfully His out of the land, 'And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.' 'And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he

shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.' In that day will there be 'to day', in which the nations will provoke the Lord to move in that time and season, to bring about His wrath upon the wicked on the earth, 'Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.' 'While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.' Then arrives the Lord, Who is 'the harvestman' that gathers in the 'corn', or wheat, as opposed to the 'ears', or tares that shall be reaped by the sickle and put into the press, 'And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.' 'In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.' 'Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.' In the New Testament, the harvest is the multitudes of sheep having no shepherd, 'And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing

every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.' Compared this to that of the fifth seal, in which 'the souls of them that were slain for the word of God', 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.' Amen and amen!"

These new believers camp out with the ministers by the river for the night. When morning comes, they are seen off at a nearby ferry service, which connects the caravan to the national road, going eastward and also parallels the other side of the river. This route then leads them to an interchange and a road that winds through the outskirts of the villages of Talatamaty.

Outreach to the Rural Villages

The caravan tours the villages of Faralaza, Ankadivory, Tanjondara, and Amborompotsy, where they make stops in neighborhoods, and preaching the Gospel to numerous locals at their villas and shops. By the power of the Spirit and with the drawing of the Father, some eighteen hundred new believers and in addition some five hundred renewed believers are added to the following, for which the caravan leads them out to a great landing that oversees a gigantic lake, Lac Talatamaty.

There, this great throng of followers are baptised and a message is shared with them on: "The Latter Rain Revival: The Lord declared of His people, prophesying, 'And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.' His people are the saints that were 'the first rain' at Pentecost, which was 'in his due season', 'And when the day of Pentecost was fully come, they were all with one accord in one place.' The rain itself is powers or spiritual gifts, 'And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.' The 'latter rain', however, are the saints prior to the last seven years, 'that thou mayest

gather in' at the harvest, 'The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.' The corn, or wheat, is those that are baptised into the body of Christ; the wine is the righteous blood of Christ; and the oil is the Spirit of God, 'And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.' As the proverb so says, 'In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.' So then, 'In the light of the king's countenance' is at His return, and then there 'is life' that of His body gathered unto Him, 'as a cloud of the latter rain.' But then, there are the intervening times and seasons between the former and the latter rains, and these are the droughts, as Jeremiah the prophet so prophesied, saying, 'They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be

ashamed.' During such droughts, the servants of God play the harlot with many lovers, such as with goodies, idols, and personalities; thus, they become unfaithful to the Lord, as with numerous idols and vices; and thus, they pollute themselves with their whoredoms, such as sodomy, feminism, racialism, and usury; and so, because the whore's forehead is filled with pride, she is stubborn and refuses to be humbled. So, because iniquity is so great and abundant among the servants of God and the people, the land is polluted, and there is no latter rain, 'Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen

rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?' But, if we follow the Lord, as in revival, then after the two days, which be a thousand years a piece, then will He revive us upon the third day, that being the day of the Lord, which ushers in the thousand years, so as the prophet beckoned, prophesying, 'Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' 'After two days' is just prior to the last seven years, and 'in the first month' is the last thirty to forty years of the two thousand years, between 'as the rain' at Christ's resurrection and 'as the latter' at His return, 'Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the

first month.' Now understand once and for all the parable of the wheat and tares about a man, who sowed good seed against his enemy, who sowed tares among the wheat, 'The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' A man, Who is the Son of man, sowed what is the preaching of the kingdom of God among the peoples of the world, and herein is the aftermath thereof, 'He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his

angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' The same could be said of the division between the sheep on the right, with the goats on the left, of the shepherd and king, Who is the Son of man having returned in His glory, 'For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.' 'And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.' And, 'while men slept' is the intervening times and seasons of the 'two days' that will transpire unto the last seven years of the world, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is

come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.' And when the tares appeared also, those who are of the devil that offend the Lord and do iniquity, they shall be reaped and pressed under the wrath of God in due course, 'And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.' Now compare this to the prophet and the apostle, concerning 'the time of the latter rain', 'Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.' This 'time of the latter rain' will come in the last generation before the last seven years. During such a time and season shall the Lord 'make bright clouds', which are outbreaks of great revivals throughout the uttermost parts of the world, so, 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the

precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.' For, 'the precious fruit of the earth' is that of the bringing in the harvest, which entails that of the tribulation saints, 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled', unto the great multitude that appear in heaven, 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' Amen and amen!"

The next morning, early in the day, these new believers, being filled with the Spirit of God, they go down into the heart of the town of Talatamaty. Through their evangelism and proselytizing of so many of the townsfolk, some ten thousand new and renewed believers come to where the ministers have their camp at the lakeside.

Talatamaty Revival

This great multitude is gathered at the campsite in and around the corner landing of there. The ministers and their evangelists baptize this great multitude of professing followers of Christ in the waters of lake.

They all then gather there at the landing, where Jesse deliveries this final message for their place and time to these thousands of new and renewed believers on: "The Day of Jubile, the Final Jubilee: In regards to the final jubilee, there is the seventh seal and the first trumpet of Revelation to consider. They go hand in hand with the trumpet of jubile and the time frame of when the great tribulation is shortened, 'For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Those days speak to the church in Smyrna, what was, is, and what will be the persecuted church of tribulation, 'And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I

will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.' Those days also have to do with the ten days of the seventh month, whereupon the tenth day, the trumpet of jubile is sounded, 'Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.' Thereupon, the day of atonement is fulfilled, and then the trumpets sound and the vials of Revelation are unfurl upon the world, 'And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.' 'And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.' Then arrives 'the fiftieth year', or the year of jubilee, which is in the first year of the thousand years that will then commence, 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days': This then ushers in the time and season of jubile, 'And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the

grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession.' Just prior to this though be the return of the Lord of hosts, as prophesied by the psalmists, patriarchs, prophets, and apostles of God, and even the Lord Himself, saying, 'The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.' 'The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.' 'But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels'; 'To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.' 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' 'Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives

shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.' 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.' Then, the number of years after the jubile shall be a thousand years, as prophesied in the Revelation, 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the

beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' What life will be like in the camp of the saints when the Lord rules the world, 'According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.' Who is of the camp of the saints but the children of Israel, 'And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.' They are God's people, they being of the saints, the firstfruits, thy fellowservants and brethren, 'And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.' 'And I heard

the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.' 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' And they all being of Rebekah, the mother of thousands of millions, 'And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:' 'And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.' 'And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither

shall they learn war any more.' 'But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.' The people shall live in peace and harmony with one another, because they keep the word of God and prosper in the land, 'Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in

our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.' There shall be houses in walled villages, as well as houses of villages with no walls, 'And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.' There shall be cities of the priests with their houses, 'Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.' There shall be hired servants and sojourners, 'And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a

sojourner, he shall be with thee, and shall serve thee unto the year of jubile: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.' There shall be no usury among the people, 'And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.' There around the camp shall be the heathen that shall also dwell in the land, 'Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.' Amen and amen!"

Among these numerous new believers, certain men of God come forward to join the missionary caravan for ministry: Lucas and Lucius (twin brothers); Juntas and Junia (fraternal twins); Herodion; Asyncritus,

Phlegon, Hermas, Patrobas, Hermes (all fraternal brothers); and Philologus and Nereus (twin brothers).

Over the course of several days, the caravan makes their way up to the airport. They book their flight out of the country for their next destination (taking out of the treasures of their alms), there was enough for them all to cover their flight to South Africa at Johannesburg (JNB), for as the feeding of the five thousand men, there was enough, and for the temple tribute the Lord provided enough out of the mouth of the fish, so they had more than enough from their alms for their missions abroad, "And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten"; "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

Afterword

To be continued, Lord willing . . .